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THE
PAROCHIAL MISSION
HANDBOOK FOR THE USE OF
CUMBENTS AND MISSIONERS

W. J. L. SHEPPARD, M.A.

PREFACE BY THE
BISHOP OF SODOR AND MAN



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THE PAROCHIAL MISSION



THE PAROCHIAL MISSION

A HANDBOOK FOR THE USE OF
INCUMBENTS AND MISSIONERS

BY THE REV.

W. J. L. SHEPPARD, M.A.

RECTOR OF ST. THOMAS', BIRMINGHAM
AND MISSIONER OF THE CHURCH PAROCHIAL MISSION SOCIETY

WITH A PREFACE BY
THE LORD BISHOP OF
SODOR AND MAN

WITH
FACSIMILE ILLUSTRATIONS OF MISSION LITERATURE

LONDON: ROBERT SCOTT
ROXBURGHE HOUSE
PATERNOSTER ROW, E.C.

MCMXII

TO THE RIGHT REVEREND
FRANCIS JAMES CHAVASSE, D.D.,
Lord Bishop of Liverpool,
IN GRATEFUL REMEMBRANCE OF SPIRITUAL HELP
AND WISE COUNSEL EXTENDING
OVER MANY YEARS,
THIS BOOK IS AFFECTIONATELY DEDICATED

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PREFACE.

THE following pages have been written by one who has had a wide and varied experience in conducting Missions, and whose work has been greatly blessed by the Holy Ghost. He speaks, therefore, with authority, and everyone may profit by his words. That such a Handbook was urgently needed, I know. Again and again I have been asked to recommend some Manual to guide both Missioners and Parochial Clergy in the methods of a Mission, and I am very glad the Author has yielded to the request that he should write one. In commending it to the Church, no one will suppose that any two men can on all points agree. Many men many minds, and many minds many methods. In some details my experience varies somewhat from the Author's, and here and there, I would probably have stated things differently, but with the main principles of the Manual I am in entire agreement. It combines sanctified common sense with an enriched spiritual experience, and will be found invaluable alike in what it expresses and in what it suggests.

Some there are who think that the day of Parochial Missions has passed. My conviction is the reverse of this. In the first place, there are "some" who are primarily "Evangelists"—men who possess, in a pre-eminent degree, the power to arouse the careless, restore the fallen, and convince the wavering. While in a degree all "Pastors and Teachers" ought also to be "Evangelists," yet the Church, I am certain, cannot utilize to the full the manifold gifts of the Spirit without such an interchange of ministers as a Mission involves. Secondly, there are, explain the fact how we

may, times and seasons when the power of the Holy Ghost is specially manifest in convicting and converting power. "The wind bloweth where it listeth," and the reviving breath of God is not, in His operations, conditioned by any known law. We all recognize, however, in the history of the Church, such times of "revivals" or "Missions," when men and multitudes have been won for Christ. Thirdly, we all believe in the efficacy of prayer, and especially of united prayer. When, therefore, under the consciousness of its spiritual need—no less than the need of the world—the Church has given itself to prayer and supplication for a renewed baptism of power, the answer has been given by a Divinely inspired and empowered effort which we call a "Mission." For these reasons I believe in Parochial, Ruridecanal and Diocesan Missions. But—and the matter is of primary importance—so much of their success, if I may use the word, depends upon the methods adopted. I have seen not a few of such efforts fail, either completely or comparatively, owing to imperfect or defective organization. It is for this reason that I welcome the Manual of my friend and former neighbour. It has not been issued before it was wanted. Many will find in it what they need, and I trust that it may have the wide circulation it deserves. The greatest and most pressing need of the hour is a spiritual revival in the Church. The appalling indifference to the things of God and the soul which prevails among all sections of Society, the insolence and aggressiveness of vice in our streets and in all forms of literature, the decay in home religion and the decline in public worship, together with the increase of secularism and infidelity in our midst, all summon the Church to penitence and prayer that, with a revived life and a missionary spirit, we may, "like a mighty army," storm the strongholds of sin and claim the world for God.

J. SODOR AND MAN.

BISHOP'S COURT,
ISLE OF MAN.

INTRODUCTION.

THERE are already several valuable Handbooks on the subject of Parochial Missions, and it might almost seem needless to add to their number, were it not that none of them appear to me to meet the particular needs of the two persons for whom the following pages are chiefly—although, I hope, not exclusively—written, viz., the Incumbent who has never before had a Mission in his Parish, and the Missioner who has never conducted one. For their help I have endeavoured to describe, in as much detail as possible, the methods of a modern Parochial Mission, from its inception to its close. For the description of these methods I have not only drawn on my own experience, but I have consulted other Missioners on various points, as well as studied most of the other Handbooks referred to. It is perfectly true,—to quote that Father of modern Missioners, Canon Hay Aitken,—that “we cannot save souls by machinery,” and I am anxious to lay every possible emphasis, in these first words, on the absolute necessity of the Presence and Power of the Holy Ghost for any real success—as God sees success—in the conduct of a Mission. “Not by might, nor by power, but by My Spirit, saith the Lord of Hosts;”—there can be no other true keynote for any Mission but that. Nevertheless it is assuredly not contrary but according to the mind of that same Blessed Spirit that His servants should learn from each other’s happy experience what

are the methods and lines through which He has been pleased to work again and again. It is such methods and lines that I have ventured to describe in the following pages.

There are several defects in many modern Missions which I desire briefly to indicate. One of these is an inevitable result of the system of holding "General Missions" in large cities or districts. There is, of course, something to be said for a "General Mission," it impresses a great population as nothing else would do, but it always means that a number of Missions are held in Parishes which are quite unfit for such a special effort, while when an Incumbent simply falls into line "to please the Bishop" and takes no further trouble—as in a Parish known to me where the Vicar simply invited seven different local Clergy to preach on seven consecutive evenings, (the congregation averaging about 30 persons) and contented himself with that!—there had far better have been no Mission held at all. No Incumbent ought ever to consent to a Mission being held in his Parish unless he feels convinced that the Parish is ready for it; it has been well said that "a Mission is too solemn and tremendous a thing to be used by way of experiment."

Another frequent result of a "General Mission" is that a number of Clergy are persuaded to conduct Missions who are not only without experience, but possess no special qualifications for the work of a Missioner. Incumbents invite some personal friend, for that reason, to become their Missioner, or they even accept a stranger of whose Mission abilities they know nothing, and often enquire nothing, while there is also the very prevalent idea that if a man is a "man

of God " he must therefore be suitable for a Missioner. It cannot be too clearly pointed out that a Missioner needs special gifts for the work, or rather, perhaps, that Missioners *are* God's special gifts to His Church for this special work,—He "gives *some*"—not "*all*"—"evangelists," just as He gives others "apostles, prophets, pastors, and teachers." Missions will never, as a whole, produce the results which ought to follow, until special qualifications in the Missioner are sought for and expected.

But, one may ask, how is a would-be Missioner to know if he possesses the needed qualifications unless he tries to conduct a Mission? I would venture to say, let him try his powers as an evangelist in his own Parochial work; let him hold an occasional Mission Service with an After Meeting, and if he finds God is allowing him to see souls won by these, then he may feel encouraged to take up the conduct of a Mission. Even then if he can first accompany some experienced Missioner as his Assistant, and thus obtain an insight into the work before assuming full responsibility, it will be by far the better plan. But where this is not possible, and it often is not, I venture to hope that this little Book may be of use.

Only I would urge to the utmost of my power that the *one great object* of a Mission be ever kept in mind, viz., the definite conversion of souls to God and the definite personal acceptance of Christ as Saviour. It is the more necessary to emphasize this since, in these days, many Missions and many Missioners do not apparently aim at or expect any such result. No amount of "instructions" given or "resolutions" recorded, neither crowded congregations nor numerous

Communicants, can ever be looked on as substitutes for this, the one only adequate result of a Mission,—souls won for Christ. To that end the Missioner must devote all his energies, that blessed result he must humbly but definitely pray for and expect, and by God's goodness he will not expect in vain. But to expect nothing is to have nothing! One of the Missioners at a Conference where I was present some years ago, on being asked if he could speak of any results from the Mission he was then holding, airily replied: "No, I have not seen any results, and I don't expect to do so; possibly in a few months' time some results may be seen, but those the Parochial Clergy will know!" I pray that no reader of these pages may ever attempt to conduct a Mission in that spirit; rather let our motto be "Expect great things from God and venture great things for God." As the Bishop of Durham has so finely said: "Do not be satisfied with preaching conversion, but preach *for* conversion."

I may just add that probably the facsimile reproductions of Mission Bills, Letters, Cards, etc., which have been actually in use in various Missions will be found one of the most useful features of this little volume. Most of these I have used myself, but for some of them I am indebted to the kindness of Prebendary Grose Hodge, Vicar of Paddington, who used them at a Mission during his ministry at Holy Trinity, Marylebone.

That God may graciously use this little Book to help others in the glorious work of winning souls for Christ, is my earnest prayer.

W. J. L. SHEPPARD.

September, 1912.

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THE PAROCHIAL MISSION

CHAPTER I.

THE PREPARATION FOR THE MISSION.

Missioner's Preliminary Visit.

WHEREVER practicable a preliminary visit from the Missioner to the Parish should be the first step in the Preparation for the Mission. In the first place a personal conference with the Incumbent as to the Mission arrangements is far more satisfactory than any number of letters, in the next place the Missioner is far better able to form his plans and make suggestions when he has actually seen the Parish and especially the Church, and then he is thus able to get into touch with most of the Mission Workers, who will always take a far deeper interest in the Mission after they have seen the Missioner. If the Missioner arrives about midday he can easily look about him in the early afternoon, and then devote some hours to conference with the Incumbent, while in the evening there may be a Service with special Address to Mission Workers, followed by an informal conference with them in the Parochial Hall or other convenient place, where the details of the Mission

may be explained to them, their opinion asked on any doubtful points, questions answered, etc. It is on this visit that the Missioner will decide whether he will require an Assistant Missioner, or a special Lady Worker. He will also do well to have a distinct understanding with the Incumbent at this point as to his being allowed an entirely "free hand" during the whole of the Mission; no Mission should ever be undertaken except on this condition, and a clear understanding now will prevent possible difficulties later on.

Duration of Mission.

After the date of the Mission has been fixed upon there will come the important question of its duration,—important because most Missions are ended before they should be. It is the gravest mistake to terminate a Mission on the second Sunday, or even on the second Monday. On that second Sunday many people will come to the Mission for the first time, and it is on that and the next two or three days that probably the greatest ingatherings of souls will take place, since it is often only after the first week's work that the Mission really begins to "tell." No Mission ought to close before the second Wednesday, while the following day is often found to be better still.

Mission Letters.

The next step in the Preparation, beside continual reminders from the pulpit and in the Parish Magazine, will probably be the issue, perhaps six months before the Mission, of a Missioner's Letter, which should

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be distributed to every worshipper at the Church and to every house in the Parish ; this Letter is often accompanied by one from the Incumbent, and sometimes by one from the Bishop, but this latter—except in the case of a General Mission—seems somewhat unnecessary.

Prayer for the Mission.

Immediately after the issue of these Letters the Preparation of Prayer should commence. If there is a Parochial Prayer Meeting, a portion of the time each week should be set apart and kept for Prayers for the Mission ; if there is no Weekly Prayer Meeting, then such a Meeting should be at once established. In addition to this it will be found that on Sunday Evening after Service, at intervals of three or four weeks, a large number of the Congregation will be willing to remain for a Special Mission Intercession Service ; copies of such a Service can be obtained from the Church Parochial Mission Society (Church House) for 3s. per 100. There should also be provided a Mission Prayer—or Prayers*—which may be said, by the Bishop's permission, at the regular Church Services, and also distributed as widely as possible for Private and Family use. To place a copy in every house in the Parish is, however, a mistake ; the Prayers can only be of use to people who pray, and should not be scattered broadcast.

Preparatory Question Paper.

The next step, at least four months before the date of the Mission, should be the putting of a

* For specimen of Mission Prayers, see Appendix, pp. xv and xvi.

Preparatory Question Paper* into the hands of all Workers and Members of the Congregation, to be returned in a fortnight's time filled up with promises of help in various ways, such as taking a District for the six weeks preceding and also during the Mission, joining the Mission Choir, exhibiting boards with Mission notices, helping at Children's Services, etc.; while opportunity should be provided for promises of the purchase of Mission Hymn Books, some for the promiser's own use, and others for the use of the Mission Choir and the Congregation generally. It will often be found that in this way the total cost of the Mission Hymn Books, always a serious item, has been provided for long before the Mission, which is a great gain.

Mission Hymn Book.

The question of a Mission Hymn Book is a very difficult one, there being no really satisfactory Book in existence. Probably the best at the moment is that of the Church Parochial Mission Society, partly because of the excellent Mission Liturgies which can be obtained bound up with the Hymns, or separately if desired, and partly because copies can be hired for the Mission at a reasonable cost. It is obvious that while many will buy their own Hymn Books, and a certain number should be purchased for the Parish, for use not only at the Mission but at various Meetings afterwards, there will still be a large number only required for temporary use during

* For specimen of Preparatory Question Paper, see Appendix, pp. xvii-xix.

the Mission, and it is a very great convenience to be able to obtain these on hire.

Mission Choir.

One of the most important matters which must be decided during the Missioner's preparatory visit is the very difficult question of a Mission Choir. Some Missioners, of wide experience, are wholly in favour of enrolling a body of adult singers, of both sexes, entirely distinct from the ordinary Church Choir, who may lead the singing throughout the Mission, except at the usual Sunday Services. By this means can be ensured a Choir of spiritually-minded people, who are thoroughly in sympathy with the work, and whose singing may be a distinct means of grace to the congregation, while the music of a Mission, being of the simplest kind, is not beyond the reach of ordinary musical people. On the other hand, there is much force in the plea of a well-known Missioner that "in view of the fact that a Mission is a means of capturing the whole Parish and its organization for Christ, the Choir should be an object to secure. . . . It is a loss of a great opportunity to 'disband' the Choir, as such, during a Mission; it must make its Members look unfavourably on a movement which puts them on one side, and usurps their seats." He therefore urges the retention of the Choir, "supplemented to the largest possible extent." The decision of this question must, naturally, turn upon the wish of the Missioner, but it may be laid down as an invariable rule that there should be no Choir boys in a Mission Choir,

which should be composed solely of adults. The seating of the Choir is dealt with elsewhere. Practices should begin at least three months before the Mission, and if the Practice can be linked to the Prayer Meeting, all the better. Great attention should be given to "marks of expression," and very soft, devotional singing must be carefully cultivated. It will be well for the Incumbent to address the Mission Choir once or twice on the spiritual importance of their work, the Ministry of Song in a Mission being only second to the Ministry of the Word in its possibilities of blessing. In some Missions where Churches are large it has been found useful to divide the Mission Choir into several sections and station these at different points in the Church.

Mission Visitors.

The whole Parish must now be carefully mapped out into Mission Districts, not exceeding twenty to thirty houses in each, and a Mission Visitor assigned to each District. Sometimes it may be found best to divide the Parish into three or four parts, and appoint a Mission Visiting Committee for each part, who will be responsible for the visiting of every house in their particular sphere. The aim should be to leave a Mission Tract weekly at each house for six weeks before the Mission actually begins, together with other Mission Notices as required. Where a Parish Almanack is issued, it will be found useful to mark the date of the Mission in each Almanack before distribution, provided of course that the date is fixed before the New Year.

Mission Tracts.

The S.P.C.K. have a very good supply of "Home Mission Tracts," specimens of which will be sent on application, and a free grant of which can usually be obtained by poor Parishes; for this, application should be made several months beforehand. During the Mission itself it is a mistake, although recommended by some, to visit the whole Parish each day, but a Mission Leaflet may well be left at every house two or three times during the Mission; to do more than that only tends to irritate people, as well as being an unnecessary tax on the strength of the workers. There are no better Mission Leaflets for this latter purpose than those published by Mr. R. Jackson, Commercial Street, Leeds, at 5s. per 1,000, the name of Church and date of Mission being printed in. It may save trouble to mention here the Tracts, etc., and the order of distribution which one has found most useful:

First Week: "What is a Mission?" S.P.C.K. Home Mission Tract, No. 49.

Second Week: "The Master's Call." S.P.C.K. Home Mission Tract, No. 40.

Third Week: "Eternity." S.P.C.K. Home Mission Tract, No. 27.

Fourth Week: "Voices Calling You." S.P.C.K. Home Mission Tract, No. 35.

Fifth Week: "The Time is Short." S.P.C.K. Home Mission Tract, No. 43, and List of Mission Services.

Sixth Week (the Week in which the Mission

Begins): "No Time." S.P.C.K. Home Mission Tract, No. 65.

During the Mission: "Room, Still Room." S.P.C.K. Home Mission Tract, No. 33, and Leeds Mission Leaflets Nos. 4, 7, and 10.

Services in Factories.

In Parishes where there are Works or Factories the owners should be approached about a month before the Mission, and asked if they will give opportunities for Addresses to their employés; if the owners are willing to give half an hour of the work-time for this purpose, it ensures all the employés being present, but in these days of Limited Companies this concession is not often secured, and the most that will be obtained is probably permission to address the workpeople on the premises during a portion of their dinner-hour. For these Addresses the best possible speaker is of course the Missioner, if he can undertake this extra work; failing him, the Assistant Missioner, and failing him, the Incumbent himself.

Closing of Shops.

In some Parishes it has been found possible to induce the shopkeepers, as a body, to close at an earlier hour during the days of the Mission, so that they and their assistants can attend the Services. Where this can be effected, it is a great gain.

After-Meeting Workers.

One of the most important pieces of preparation about a month before the Mission will probably be the quiet selection, by the Incumbent, of a little

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band of men and women, the very "pick" of his workers, truly converted and consecrated, whom he can ask to assist the Missioner and the Clergy in the all-important work of dealing with individual souls after the Mission Services. The Missioner will doubtless give these workers his own directions when he arrives for the Mission, but the selection must obviously lie in the Incumbent's hands; happy is the Vicar who has around him a band of workers whom he has already trained in this most responsible but most blessed work, and who are accustomed to lead seeking souls to the Saviour; and happy is the Missioner who finds such a little company ready to help in the Mission. There is no better book to put into the hands of such workers, for careful study beforehand, than Canon Aitken's "Manual for Parochial Missions" (J. F. Shaw and Co., price 1s.), in which forty pages are devoted to the work of the Mission helper, enriched by a wealth of suggestions drawn from the Canon's long and varied experience. A smaller book, by a Non-conformist Minister, Rev. J. G. Stuart, called "Dealing with Anxious Persons" (C. H. Kelly, 26, Paternoster Row, price 2d.), will also be found useful, and has a detachable inset of texts useful in various cases.

Printing and Advertising.

There remains the most important matter of printing and advertising. The importance of this cannot be over-estimated. One of the best pieces of advice ever given respecting Mission preparation is Arch-

deacon Donne's;—"Don't spare the printing expenses." To economize in cheap, bad printing, and small, commonplace bills, is to court disaster. It should be remembered that it is far better to avoid posting bills on hoardings, where they are often lost amid all kinds of other advertisements. The same amount of money spent on making boards, which, when bills are posted on them, many workers and friends will display in their front gardens, or hang on the walls of their houses, is a far better outlay. These boards should be 3 feet 6 inches long by 2 feet 3 inches wide, so as to hold a "Double Crown" Poster, and often working-men can be found who will gladly help the Mission by making the boards, if the material is provided. A preliminary Bill announcing the Mission, the date, and the Missioner's name, should first appear on these boards three weeks before the Mission, to be covered the week before the Mission by a second Bill* giving the outline of the Mission Services, smaller Bills of the same kind being printed for exhibition in windows. In preference to these small Bills, or in addition to them, Window-Cards† may be printed, eyeletted and corded, and placed in as many windows as possible in the poorer streets of the Parish a week before the Mission; when this is systematically and carefully done, the Parish is soon "painted red" with these crimson Notices, which are far more effective than if placed in shop-windows. In busy thoroughfares near the Church, long streamers bearing

* For specimens of Mission Bills, see Appendix, pp. xx and xxi.

† For specimen of Window Card, see Appendix, p. xxii.

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the words "Mission Service To-Night at 8," and stretched across the street, are very effective, and there should be special Notices displayed at the Church itself, which can be painted by hand at a small cost. Notices of Special Services should be issued as described later, but the complete List of Mission Services* should be very carefully prepared, the day, hour, and place of each Service being accurately shown, and a copy of this should be placed in the hands of every Member of the Congregation on the Sunday week before the Mission, and in every house in the Parish during the following week. It should be printed in red and black, and, if funds allow, on a thin Card, eye-letted and corded for hanging up, although this does add considerably to the expense.

Cost of Printing.

One is often asked about the cost of Mission Printing, but it is obvious that this largely depends on the size of the Parish and the requirements of the Missioner. In a Parish of 7,000 people, where the Mission Printing is adequately done, the expense will certainly not be less than £20, and it may, in larger Parishes, reach £30 or £40. Yet it is everyone's experience that a well-advertised and well-worked Mission seldom fails to pay its way.

Mission Boxes.

One more little piece of work, and the Mission Preparation may be said to be finished. In the

* For specimens of List of Mission Services, see Appendix, pp. xxiv and xxv.

Church Porches, or at the Church Doors, should be placed large Boxes, with lock and key, conspicuously labelled "Requests for Prayer and Letters to the Missioner"; these should stand on, or near, tables on which are placed pencils ready sharpened, and a pile of little sheets of paper (Albert size), on which is printed "Request for Prayer," while at each Door is also provided another Box labelled "For Mission Expenses."

Collections.

Except on Sundays and on Thanksgiving Day there should be no Collections, but the people should be requested to place their contributions in these Boxes after any Service.

Books on Sale.

Another table may be placed in the Porch for the Sale of any Devotional Books the Missioner may wish to get into the hands of the people.

Missioner's Room.

Lastly, in the Vicarage, there should be provided a quiet, well-lit, and well-warmed room for the Missioner's exclusive use,—for it must be borne in mind that the conduct of a Mission entails a very severe strain on the Missioner, and he must be free to retire to his own room for preparation or for rest whenever he thinks well. And now on the Eve of the Mission the Incumbent may look round with a thankful, expectant heart, and feel that the Preparation is complete.

CHAPTER II.

THE MISSION: GENERAL ARRANGEMENTS.

Programme of the Mission.

THE arrangement of the Services of a Mission calls for very careful consultation between the Missioner and the Incumbent; the former knows what are the messages God has given him for delivery to the various classes of people, the Incumbent knows how and when his people can best be reached.

Daily Prayer Meeting.

The first thing in drawing up the Mission Programme is to arrange for the Daily Prayer Meeting, for which space must be found at any cost, since therein lies so largely the secret of blessing. In most Parishes, where the Mission Service is at 8 p.m., from 7 to 7.30 is found to be the best time for the Daily Prayer Meeting; very often, however, it will be found possible to have another Daily Prayer Meeting, either in the early morning, or—in well-to-do Parishes—before the Morning Service at 11.

Holy Communion.

Some Missioners prefer a daily Celebration of the Holy Communion, instead of an early Prayer Meet-

ing, while others alternate them, but in any case the Requests for Prayer, sent in the previous day, should then be read aloud, and laid before God. The Holy Communion should certainly be administered at an early hour on each of the Mission Sundays (*not* after the Morning or Evening Services), and once or twice on the Thanksgiving Day. If the number of Communicants is very large, two or three Mission Hymns, sung kneeling and very softly, during the Administration of the Elements, will sometimes be found very helpful, and certainly not undesirable at such a special time. The Missioner should, of course, always be the Celebrant at the Holy Communion.

Sunday Services.

The Sunday Morning and Evening Services should be at the usual hours, but in poor Parishes it is often advisable to read Evening Prayer at 5 o'clock, and to have a Mission Service pure and simple at 6.30 or 7, for the sake of those drawn in to the Mission and who, though quite unaccustomed to the Prayer Book, can easily follow the simple Mission Liturgy. Anything like Anthems or settings of Canticles should be rigorously excluded from the Mission Sunday Services, and the Mission Hymn Book should be always used. On the Sunday Evenings, if not in the Mornings, the Offertory should be taken *before* the Sermon, thus allowing the Missioner to proceed to the After Meeting without any interruption; the Churchwardens will, of course, be requested to arrange this beforehand. Wherever possible the Sunday Afternoon should be devoted

to Services for both Children and Men, but if this is not practicable the Children must give way, as Sunday Afternoon is *the* great opportunity of the Mission for reaching the Men.

Addresses on the Spiritual Life

In well-to-do Parishes the best method is to give Addresses on the Spiritual Life on the Week Day Mornings, the Afternoons being devoted to Services for Women and Children alternately, and the Evenings of course being occupied by the great Mission Service. In poor Parishes it is most difficult to find the time for these Addresses to Christians, and only consultation with the Incumbent will show how best to get them in. But in almost any Parish the second Saturday Afternoon should be utilized for such an Address, as then a large Congregation of the most earnest people can usually be gathered together.

Lantern Services.

In most Parishes it will be found that a Lantern Service in Church on the second Saturday Evening, —or sometimes at 11 p.m., preceded by a procession round the Parish—will be most useful and often most fruitful; I am inclined to think, however, that the later Service does not often pay for the extra strain and fatigue involved, and that a Lantern Service at 7.30 or 8 p.m. is by far the best.

Maids' Service.

In well-to-do Parishes the possibility of one or two "Services for Maids" in the late Afternoon or early Evening may well be considered. An appeal to the mistresses in the Parish will often produce an excellent Congregation at such a Service.

Open-Air Work.

Open-Air work in the streets of the Parish before the Mission Service begins is often found very useful. If a large procession, headed by a good band, can be organized, with frequent pauses at street corners to give verbal invitations to the Mission and distribute Invitation Cards,* it is probably well worth doing, but the Missioner should not be expected to be present, this work being confined to the Parochial Clergy and workers. A large Transparency—"Come to the Mission To-Night,"—carried round, will be found attractive and useful. The Open-Air Service of the ordinary type is of little use at a Mission.

Interviews with Missioner.

The Missioner should also consult the Incumbent as to the place and the hours which any who desire an interview may find most convenient, and these should be plainly stated on the List of Services. The Missioner should, of course, be also open to interviews after any service. If the Vestry is selected as the place, careful arrangements must be made to prevent anything like interruption or intrusion at the times set apart. A Card, printed on both sides, "Engaged" and "Disengaged," for hanging on the Vestry Door, can be obtained from Mr. R. Jackson, Commercial Street, Leeds, price 6d.

Books on Sale.

There is no doubt that a Table in the Church Porch, with publications for sale, is most useful, but these should not be too expensive, nor should there

* For specimens of Invitation Cards, see Appendix, p. xxiii.

be too many, as people get confused. If the Missioner is an author he should be careful not to "push" his own books, as his motives may be misunderstood. I have found "Feeling Saved" (Church Army, price $\frac{1}{2}$ d.), "Holy Communion" (by "Fidelis"; Longmans and Co., price 4d.); "The Modern Stage and Christian Duty" (Canon A. Barnes-Lawrence, obtainable from him at St. Michael's Vicarage, Blackheath, S.E., price 1d.); "The Christian and the World" (Mr. Wood, Ellerslie, Eltham, Kent, price 2d.); and "Personal Work" (One by One Band, 91, Bethune Road, N., price 1d.), all most helpful, and such as everyone can easily afford to purchase. It is as well to have some Missionary Prayer Cards also for those who desire them (obtainable from the C.M.S., Salisbury Square, E.C.).

CHAPTER III.

THE MISSION : ADDRESSES ON THE SPIRITUAL LIFE.

Time of Addresses on the Spiritual Life.

IT is quite true that the one great aim of a Parochial Mission is to win the unsaved for Christ, but every endeavour ought also to be made to help those who are already Christians to a higher and fuller spiritual life. As already remarked, the ideal arrangement is for these Addresses to be given at Daily Morning Services throughout the Mission, where the Parish is sufficiently well-to-do, and often widespread and inestimable blessing will result from these quiet gatherings.

Subjects of Addresses.

There should be a definite choice of subjects for these Addresses, and they should above all things be intensely practical in their application. The first one or two may be general in character, aiming rather at dispelling anything like the self-satisfaction which is such a certain hindrance to any spiritual advance, and setting before the hearers the highest ideals of Christian life. The Addresses should then proceed to deal, day after day, with the practical

details of the life which should be lived by the Christian.

The Missionary Subject.

Three subjects should certainly each claim an address to themselves. First, the Missionary subject, which very few Christians take any real interest in; the plain, simple duty of obedience to our Lord's Missionary Command, as binding upon every Christian, should be clearly enforced.

Address on Soul-Winning.

Then at least one Address should be given on the equally plain duty and privilege of every truly saved soul to endeavour to lead others to Christ; this address on Soul-Winning may most profitably be given on the Saturday afternoon, when the largest congregation of Christians will probably be present, and by God's blessing may bring forth much fruit in time to come.

Address on Worldliness.

And, thirdly, every Missioner should feel it his own "bounden duty" to give earnest, outspoken, plain teaching on the great bane of Christian and Church life to-day, viz., Worldliness. People do need the clearest description of the evils connected with theatres, dances, cards, and the like, and do require to be shown the true attitude of the Christian towards these "poms and vanities of this wicked world." But while the Missioner must not hesitate to speak faithfully, he must also speak carefully; he must, for instance, avoid any appearance of harshness, he

must not condemn those who differ from him on these matters, while speaking plainly enough about the things themselves; above all he must make it plain that no one must adopt his, or any person's views, for their sakes, but that it is a matter which can only be settled with Christ Himself. To bring the Christian to face these things with the honest desire to know and do the Lord's Will about them, that must be the Missioner's aim. But hard as this part of the work is—especially when it is obvious that many of the congregation, perhaps even the Clergy themselves, are not in sympathy with his views—he will not fail to achieve his purpose; God will not allow his words to fall to the ground; one after another of the most earnest people will seek an interview to obtain further advice; letters such as the following will cheer his heart;—"This is just to tell you that Jesus Christ has conquered, and I am glad. From henceforth there shall be a clean sweep of anything and everything which could possibly come between me and full surrender to Him. The fight has begun, but I am at peace";—and at the close of the Mission he will have the happiness of knowing that he leaves a little band of Christians who, through God's blessing on his teaching, have begun to live the life of separation from the world.

Closing Address.

The last of the Addresses on the Spiritual Life will probably be given at the Holy Communion on Thanksgiving Day; the keynote of that last Address

may well be "full surrender"; the Missioner may well invite any, who like to do so, to make some sign of their own "full surrender" during a hymn sung kneeling; but in any case there will assuredly be some who will give their personal response to that wonderful prayer of surrender in our Communion Office, "here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee,"—response, not by merely *saying* "Amen," but by going forth and living "Amen."

CHAPTER IV.

THE MISSION: SPECIAL SERVICES.

Men's Services.

SERVICES for Men Only should always be held on the two Mission Sunday Afternoons, and every endeavour put forth to make these a special feature of the Mission.

Notices.

For these Services large Bills* should be specially printed, a separate Bill for each Service if possible, the second one being in that case substituted for the first on the first Monday of the Mission.

Subjects.

On these Bills the subjects of the Addresses should be announced, with titles which, without being sensational, are striking and "out of the common." I remember, for instance, hearing an admirable Address to Men from a well-known Missioner on the subject of "Heroes and Cowards," and from another Missioner on "Shipwrecks," while I have known men come with great eagerness to hear "A Question which No one can Answer." Some Missioners devote

* For specimen of Men's Service Bill, see Appendix, p. xxvi.

these two Addresses to subjects such as "Drink," "Gambling," or "Impurity," and it is doubtless useful to speak some plain words on these sins, especially on the last, but I am personally inclined to think that the opportunities are best utilized by going straight for the Men on the subject of Personal Salvation; the very large majority of those present will probably be unsaved Men, and their first need is to be brought to Decision for Christ.

Letter to Men.

In most Churches there will be found a Men's Bible Class or a Men's Monthly Service, which will form a useful nucleus for the Mission Services, but a special effort ought to be made to get every Man in the Parish to be present on these two Sunday Afternoons. By far the most effectual method to employ is that of a Letter from the Incumbent;* let him write a short, pithy, brotherly Letter to Men, let it be lithographed so that the copies are in his handwriting, let these copies be put in sealed envelopes and addressed carefully, so that each man in the Parish receives one during the week before the Mission, and the extra trouble will be well repaid by the large numbers of men who will be found to respond to this personal invitation. It will also be a help to have two small Cards† printed, one for each Service, and to arrange for a band of men to distribute these to each house about an hour before the commencement of the Service on each Sunday.

* For specimen of Letter to Men, see Appendix, p. xxvii.

† For specimen of Men's Service Card, see Appendix, p. xxviii.

Character of Service.

The Service should be of the simplest character; three or four hymns to tunes that the Men can sing, a short Mission Liturgy and Lesson, and a "straight talk"—not a "sermon"—for half-an-hour. Solos should be strictly excluded, and so should a Collection, although the Men may be reminded of the Boxes for Expenses, and there should be sufficient special Tracts provided for each man to receive one as he leaves the Church. Two very good ones are "Flee from that Sin," and "Your Worst Enemy" (S.P.C.K. Home Mission Tracts, Nos. 46 and 48). Before the Address a few Requests for Prayer, which have reference to Men—carefully selected from those sent in—may be read while the Congregation kneel. At one such Service recently, numbers of Men were moved to tears simply by the reading of the following Request from a child:—"Please pray for my dear father who has got into the habit of drinking, he is making my mother very ill. Please pray that he may have the strength to give the drink up. Pray also that I may be made a better girl, I am trying to be."

Appeal for Decision.

I believe that it will often be found wise, on the second Sunday, either to have a short After Meeting, or to ask any Men who will do so to signify their Decision for Christ then and there, while a hymn is sung kneeling. This, at any rate, generally gives the opportunity for a direct personal talk to some man, or men, afterwards, while, if a man will take

such a decided step in the presence of many others, he generally proves to be in dead earnest.

Shaking hands.

In any case the Missioner should get to the door after each Service and shake hands with the Men as they leave ; personally, I believe in shaking hands after every Service during the Mission, except immediately before an After Meeting, but certainly this should always be done after a Men's Service ; it is not the easiest of tasks to shake hands with possibly some hundreds of men, many of whom grip your hand almost to crushing point, and yet it is those same hard hand-clasps, often accompanied by a glimpse of moistened eyes, and sometimes by tremblingly-whispered words, which tell the Missioner's thankful heart that his "straight talk" to the Men has not been in vain.

Women's Services.

There is little to be said in the way of suggestion respecting Services for Women, which are probably best if held on alternate afternoons throughout the Mission. Local circumstances will determine which afternoons are most suitable, but now that all shops are closed on one afternoon in the week a Women's Service should certainly be held then, provided that it is not Saturday. A special Handbill* announcing the Services should be widely circulated.

Place of Service.

In some Missions the Women's gatherings are held in the Parish Hall, or other available room, and

* For specimen of Women's Service Handbill, see Appendix, p. xxix.

conducted by a Lady Missioner, but although there are some advantages in this arrangement it is probably better to make the Church the centre of the whole Mission, and to hold all the Mission Services there, except of course the Daily Prayer Meetings.

Character of Service.

The Service should be on the lines of an ordinary Mission Service, with a small Choir to help in the singing, the Addresses of a plain Evangelistic character, and each Service should be followed by an After Meeting of the usual kind; many women can only get out in the afternoon, and if they are to be led to Decision for Christ it must be then.

Subjects.

It will be found that the histories of various Women of the Bible will form an excellent basis for these addresses, and will naturally appeal specially to Women.

Children's Services.

The question of the Children's Mission Service is a much more difficult one. In the first place, if comparatively few men are effective Missioners, far fewer men are effective Children's Missioners. Then the conducting of Children's Services adds very largely to the strain of a Mission, and probably not many Missioners will feel equal to undertaking it, even on the alternate days when there is no Women's Service. The choice will often lie between holding a separate Children's Mission at another time, or having an Assistant Missioner to take the Children's

Services. The advantage of the first plan is that it gives far more time for careful dealing with the Children personally, which otherwise has usually to be left until the Mission is over, on account of the pressure of other Services. The advantage of the second plan is that it makes the Children feel that they have a part in the great Parochial Mission, and it also means that through the impression made on the Children many a Parent will probably be induced to come to the Mission Services, and in some cases be led to decision for Christ, an advantage that nothing can outweigh. It may therefore perhaps be assumed that, provided either the Missioner himself or the Assistant Missioner is well qualified to undertake the Children's work, and able to do so, it is best to include Children's Services in the programme of the Mission.

Letter to Children.

In that case the Children of the Parish should have a special "Children's Letter"* from the Missioner all to themselves, and—possibly as a postscript to the Letter—a short Prayer for the Mission to be used daily; this Letter should be issued about a month before the Mission; later on a special Notice of the Children's Services should be printed and widely distributed.*

Time of Services.

The Children's Services will be held on the two Sunday Afternoons, and on every weekday, or

* For specimens of Children's Letter and Notice, see Appendix, pp. xxx-xxxii.

alternately with the Women's Service, according to the wish of the Missioner. The two Sunday Afternoon Services, probably preceding the Men's Services, cannot be followed by an After Meeting, or lead to immediate definite results, on account of time. They should be treated rather as complementary to the real Children's Mission Services during the week. These Services should not be held immediately after School hours; the Children should be able to go home and get tea first; probably six o'clock is as good an hour as any.

Lantern Services.

A man accustomed to deal with Children will have his own methods of conducting these Services, but I should like to put in a strong plea for Lantern Services, as one of the best possible methods to use. There is a far shorter road to a child's heart by way of Eyegate than by Eargate, and it will usually be found that many more Children will be drawn in by a Lantern Service than by any other.

Slides.

The chief difficulty is that there are no special Sets of Slides issued by anyone, so far as I know, which are of any use for Children's Services. The only plan is to get Slides intended for Adults and adapt them to Children. The Church Army's "Illustrated Addresses," Nos. 30, 137, 217, 263, and (to end with) 153, with a number of "Winged Arrows" and "Illustrated Hymns," will be found very useful and adaptable.

Character of Service.

The very first essential at a Children's Lantern Service is to insist on absolute stillness, and any tendency to ejaculate at the pictures should be checked at once. While the Children are assembling, before the lights are lowered, it is an excellent plan to teach them a few simple choruses to sing from memory (the C.S.S.M., Warwick Lane, E.C., publishes a small sheet of these, with music); this prevents chattering and occupies their attention; complete silence should then be required, while the Missioner robes and enters the pulpit; it will be found a help to make the Children then kneel, and say after the Missioner a short prayer for reverence and earnestness; then after a hymn may come the General Confession (repeated very softly), one or two Collects and the Lord's Prayer, another Hymn, and then the Address.

After Meetings.

I have found it best at such Services to have the After Meetings graded according to age, admission to the Service itself being limited to Children over seven; thus the first night I announce that only Children over twelve may remain, the next evening those over eleven, and so on, until all have thus had an opportunity of staying, but yet not in very large numbers at once, which is always a difficulty with Children; those who have remained once are either not allowed to do so again; or else are seated in another part of the Church. Even then one has to combat the tendency of Children to stay because

others do so, while one's object is, of course, only to have those remain who are really seeking salvation ; I have found it a good plan, having had the lights turned up, to ask *all* to pass out of their seats in order (beginning at the back of the Church if very full, at the front if otherwise), and request those whose age entitles them to stay, and who desire to do so, to seat themselves at the back of the Church while the rest leave ; then a band of workers call the Children forward individually and enquire their reason for remaining, passing them up to the front pews if the reply is satisfactory and sending them home if not. This weeds out the Children who only remain from curiosity, but the workers must take care that a child's answer is not overheard by the rest, as if a satisfactory reply is known it will instantly be adopted by all the others ! The After Meeting can be illustrated with the Lantern, or not, as may be preferred, but in any case, after a brief but clear explanation of the Way of Salvation, those desiring to accept the Saviour should be asked to stand up or raise their hands, during a hymn sung kneeling.

Children's Decision Card.

When the After Meeting is over those who have thus decided for Christ alone should be asked to remain, a Decision Card* should be given them, which the Missioner should briefly explain to them, and workers (previously furnished with paper and pencil) should take down the names and addresses of the Children, with their ages and the Schools to which they belong.

* For specimen of Children's Decision Card, see Appendix, p. xxxiii.

A special Decision Card must be printed for Children; the example of a Missioner who gave away to Children a Card with an elaborate statement of truth, followed by some such words as "Having carefully read the above statement of doctrine I hereby declare my assent to the same!"—should be carefully avoided. So should anything like an indiscriminate distribution of Decision Cards; these should only be given by the Missioner or at his direction. During, or immediately after the Mission, arrangements should be made by which each child is personally interviewed by a responsible worker—a most important work, which if faithfully and prayerfully carried out will result in many a child fully yielding heart and life to the Saviour for time and for eternity.

Lantern Service for Adults.

A Lantern Service for Adults will be found a most useful addition to the usual Services of a Mission.

Time of Service.

The second Saturday night will probably be found the most convenient time, but the hour requires careful consideration, according to the locality and the class of persons whom the Service is designed to reach. Very successful Services may be held at 11 p.m. or even at midnight, according to the hours at which public-houses close, preceded by a march round the Parish with, if possible, a band and torches, and a number of men and women, more or less under the influence of drink, will thus be swept into the Church for the Lantern Service. Or the Service may be held earlier in the evening, at the

usual Mission Service hour, in which case many of those who have previously attended the Mission will be present, together with a certain number of others attracted by a Lantern Service. There is something to be said for both these methods. A late Service does certainly reach a number who would otherwise never come to the Mission, nor indeed to the Church, but the fact that some will probably be the worse for drink makes the Service very liable to noise and interruption, and although this will almost always cease as the Service proceeds, yet a Service of this kind, at such a late hour, and immediately preceding *the* great day of the Mission, must be a great tax on the Missioner's strength and somewhat affect the vigour of his work on the Sunday. On the other hand, a Lantern Service at the earlier hour will be intensely solemn and the people most reverent, while the Missioner will not be at all unfitted for the work of the following day. But it is in the results that the chief contrast lies. After experience of both Services I can but feel that the definite results of the later Service are very small, while at the earlier one I have found again and again that many persons are brought to a real decision for Christ, so that if one were asked which, from the Mission point of view, was the most fruitful, I should unhesitatingly declare for the earlier Service, although, of course, others may prefer the later hour.

Sheet and Lantern.

In most Churches the arrangements for placing the sheet in position are very simple ; the best place

is usually the arch between the Nave and the Chancel; behind this two small pulleys can be easily fixed and cords run through them by means of which the sheet can be quickly hoisted into position; it should be placed so that, if possible, the preacher in the pulpit can see the pictures as well as the congregation. The lantern *must* be a good one, the illuminant either limelight or an electric arc light, (the latter by preference if it can be had,) and the lanternist one who knows his business; it is *all important* that there should not be the slightest "hitch" in the Service from first to last. For signalling to the operator from the pulpit a small electric bell is, of course, best, but failing this, an electric flashlight, purchasable anywhere for 1s., does very well, and can also be used when glancing at notes, etc.

Character of Service.

If the Lantern Service is held in a Hall, it may be necessary to remind the Congregation that they are met for a Service, and to request them to be as reverently silent as if in Church, but, if at all possible, the Service should be held in the Church itself, where no such reminder is likely to be needed; wherever it is held the Missioner should conduct the Service in his robes. After the opening Hymn, there should follow the General Confession, several Collects, and the Lord's Prayer, all of which should be thrown on the sheet; a second Hymn may then be sung, and one or two Hymns, interposed in the Address, will often be very helpful.

Slides.

The selection of Slides is a very important matter; the Church Army* publishes a number of "Illustrated Addresses" some of which are excellent; No. 206, "Turning Points," or No. 263, "Pardon," will be found most suitable, especially if a number of the "Winged Arrows" be chosen from the C. A. Catalogue, and used with the other Slides. Outline addresses can be obtained with the slides, but it is far better to sketch out one's own address, and fit the slides to it as required. Messrs. Newton and Co., 37, King Street, Covent Garden, W.C., also supply Lantern Services and Slides. The advice has been given to the conductor of a Lantern Service to make no reference to the slides as they appear, but simply to preach and let the slides illustrate the address as they pass across the sheet; I venture, however, to think that it is far more effective to continually refer to the slides, and to point out anything in them which illustrates or drives home the preacher's message. With a little thought and care it is quite possible to talk about each picture, and still give a clear and connected address.

Appeal for Decision.

The Lantern Service is a great opportunity for appealing for definite decision for Christ, but, after a fairly long experience, I do not think it is best to use the After-Meeting method for that purpose, though of course it can be done. But a number of people leaving a Church almost in the dark creates

* See Advertisement at end of book.

some disturbance, and I think it is the best plan at the close of the Address to offer prayer, extempore or otherwise, and then, during a closing hymn, sung kneeling, to at once ask those who desire to decide for Christ to rise to their feet—this because if only hands are raised they will not be discernible in the dim light; in any case a light or two at the west end of the Church will probably be needed, and should be quietly turned on at this point of the Service, if the Missioner is to see at all clearly. Yet the very fact that the Church is darkened has its great value; not only is the very dimness solemnizing, but hearts often yield more easily to the Spirit's pleading and tears flow more readily in the darkness than in the light; and as the Missioner sees one after another rise to indicate their acceptance of the Saviour, emboldened to do so by the fact that the Church is in semi-darkness, he will thank God that he gave the Lantern Service a place in the programme of the Mission.

CHAPTER V.

THE MISSION : THE MISSION SERVICE.

Mission Service.

WE now reach the Service which will be by far the most largely attended, where the opportunities will be greater and the possibilities of fruitfulness more plentiful than at any other—the Evening Mission Service.

Preliminary Hymns.

The Choir should be in their places half-an-hour before the time fixed for the beginning of the Service, and as soon as a sufficient number of the congregation are present, some of the Mission Hymns should be sung, the Choir standing but the congregation keeping their seats. New tunes may well be sung for the first time during this half-hour. A sidesman or worker should be stationed at each door, hymn-book in hand, to show the number of the Hymn being sung to each person who enters. Churchwardens and sidesmen should be on duty each night,—although all seats are, of course, free,—to usher people to the *front* pews, and to see that everyone has a book. The Missioner, vested in his cassock, should give out these preliminary Hymns from the Prayer

Desk, with, if he thinks well, passages of Scripture read aloud between each Hymn. The reading of some of the Texts of Scripture containing the word "Whosoever," each Text being followed by the singing of the Chorus, "That Means Me," (price 3d. per doz.) has been found most effective. If during the singing the Missioner is able occasionally to go down to the doors and empty the Request for Prayer Boxes, it will enable him not only to look over the Requests but also to see many of the people at closer quarters than is possible from the pulpit, and, as the Mission progresses, often to get a few quiet words with a convert, or others in whom he is interested.

Requests for Prayer.

The Request for Prayer Boxes should be kept locked, but the Missioner should have a second key which, at the beginning of the Mission, he should place in charge of some responsible person, a Church officer, if possible, with instructions to open each Box during the *second* Hymn of the Service, and bring the contents to the Missioner before the Hymn is over.

Character of Service.

Just before the hour for Service the Missioner and Clergy should robe in the Vestry, and enter the Church during the last preliminary Hymn, or during a brief voluntary if the Hymn is ended, the organist being instructed to end the said voluntary as soon as the Clergy rise from their knees; it is all important to begin the Mission Service punctually to the minute. The usual order of Service is first a

Hymn, followed by a Mission Liturgy, another Hymn, a Lesson, and a third Hymn.

Place of Choir.

While this Hymn is sung the Missioner proceeds to the pulpit, and it is at this point of the Service that the Choir may be directed to leave their places during the last verse of the Hymn and take their seats in the front pews of the Nave, which should be carefully reserved for this purpose. If during this Hymn the Parochial Clergy also divest themselves of their robes, (except their cassocks, of course,) and find seats among the Congregation, preferably at the back of the Church, it will be all the better. The Chancel will now be entirely unoccupied for the Sermon and the After-Meeting, and there will be no one to distract the attention of the Congregation from the Missioner. Some Missioners prefer to have the Choir in the Nave from the beginning of the Service, but they are not of much help there in leading the singing, and the method recommended is probably the best. Archdeacon Donne, in his well-known little book, recommends, for large Churches, the placing of ten choirs of twenty voices each at fixed points in the Church, in order to lead the singing to the best advantage, but there are probably very few Missions where this arrangement would be found necessary.

Mission Hymns.

It may be well to say here that the whole of the Hymns for any day of the Mission should be selected by the Missioner and placed in the organist's hands

the day before, so that proper lists of Hymns and Tunes may be provided for the Choir each evening, the Missioner reserving the right to alter any Hymn at any time if he thinks well. But the whole of the Hymns for the Mission should not be selected for each Service before the Mission begins, as is sometimes done, a method which is far too stereotyped, a Missioner ought to select his Hymns as he goes along and learns what the people and the Mission require; he will, of course, send to the Incumbent, long before the Mission, a complete list of *all Hymns* he is likely to use, so that the Choir should not needlessly practise Hymns which will never be required.

Mission Organist.

One may add that the selection of a Mission organist is a most important matter, a selection which will do much to make or mar a Mission. The man who has no real interest in spiritual things, the man who despises the simplicity of Mission music, the man who always plays the last verse of every Hymn fortissimo, the man who wants to get in a brilliant voluntary at the close of a Mission Service, the man to whom the expression marks in the Hymn Book are so many printer's errors and as such to be conscientiously disregarded, the man who cannot subordinate his opinions and his playing to the requirements of the Missioner—any and all of these should never be allowed to play at a Mission. At the Evening Services, at least, the organist should be always the same; Missioners have suffered untold tribulation at the hands of "substitutes" or "pupils";

a constant succession of different organists, sometimes even including perforce the Missioner himself, is as bad, if not worse! But if one is fortunate enough to have the *right* man—earnest, keen, willing and regular—only the Missioner knows what an inestimable help such an organist can be. The Incumbent, then, should take the greatest possible care in arranging for the organist at the Mission, and, by the way, should caution him to avoid playing any “Amen” when not printed in the Hymn Book, lest it be sung (it often has been!) with painful inappropriateness at the end of such Hymns as “Almost persuaded,” “Yet there is room,” etc.

Reading of Requests for Prayer.

To return to the Mission Service: The Missioner will find it best at the close of the third Hymn, himself being in the pulpit and the Clergy and Choir in the Nave, to read aloud the Requests for Prayer for that day, the people kneeling and responding after each Petition, or each group of Petitions, “We beseech Thee to hear us, good Lord,” or some similar suffrage. Some Missioners group these Requests according to subjects, and use them at the Morning Service, but there is no doubt that they are of far more value when read before the great congregation at night, and their reading has itself often been the means of definite blessing to some present; often, however, time does not permit of their then being all read over beforehand, much less grouped, so that if there are many it is best to pause for the people to respond after each six or eight Petitions, explaining first what is desired. Care must also be taken not to

be trapped into reading undesirable Requests, which are occasionally received. When the Requests are read, the Missioner may then well offer a brief extempore prayer, presenting these supplications as a whole to God, and then asking for His blessing on the message about to be delivered.

Notices.

On the people rising from their knees the Missioner will give out his notices, unless he prefers to do so from the Prayer Desk before the third Hymn. It is *not* necessary to recapitulate the list of Services for the week, those on the following day *may* be mentioned, or any special one referred to, but a long enumeration of Services only confuses the people, and each one will already have received a full list of them. The times fixed for interviews should *always* be carefully announced, and any who desire to come but cannot do so should be asked to let the Missioner know the time when they can be seen at home. It will be found well for the first day or two of the Mission to announce the probable usual length of the Evening Mission Services and of the After-Meetings; if people feel they can depend on getting home at a certain time, they are far more likely both to come to the one and remain to the other. Finally if any Questions have been put into the Box, as the Missioner should certainly invite the people to do, they should be briefly answered.

Mission Sermon.

And now comes the Mission Sermon, with its tremendous responsibilities and its glorious opportunities. How the Missioner needs now to "lean

hard" upon his Lord, seeking the "filling with the Holy Spirit," since the words that he utters and the message he delivers may determine the eternal destiny of some of the souls before him! Whatever else the Mission Sermon may or may not be, it *must* be essentially a Message,—delivered from the Lord and in the Name of the Lord. Granting that, one may yet venture, since the Message must be somewhat shaped by the human Messenger, to touch on one or two points concerning the Mission Sermon. And first of all it may be urged upon the Missioner to *take nothing for granted*. It is useless to assume that all, or nearly all, present are familiar with the simple truths of the Gospel, and still worse to assume that everyone is a Christian. All experience goes to show that among our Church worshippers, our Communicants, even among our Church workers, are many unconverted persons, whose great need is to be brought to definite decision for Christ. Again and again has it been found that even workers, entering upon a Mission with the idea that it was solely an appeal to the godless and irreligious, have found that its message has been for them also, and that the Mission has been the means of salvation to themselves. In the Mission Sermon let the Missioner speak as if everyone present were in need of conversion, and some of the most unexpected persons will be reached by his Message.

Sin and Repentance.

Then let the Missioner speak plainly about Sin, and the need of forsaking it by true Repentance.

In his address to the Missioners at the last Liverpool Mission, the Bishop of Liverpool solemnly reminded them of their duty in this respect; he said truly that we live in an age when men dislike to be told of sin, and hate to hear of the wrath of God against it, of its penalty and its punishment, but he added that the faithful Missioner must deliver his testimony clearly on these matters, whether men liked it or not. Canon Aitken truly says of the message of some that "it begins by trust and ends by trust," and he rightly urges that a Missioner should "preach Repentance *as well* as Faith," and that he should also "preach Repentance *before* Faith." Until a soul is convicted of sin it will certainly never feel its need of a Saviour from sin.

Subjects of Sermons.

"Should the Missioner preach a course of Sermons at a Mission?" is a frequent question, to which the answer, in my opinion, is "No." There should certainly be some arrangement in the character of the Sermons, the earlier messages of the Mission, for instance, dealing more definitely with Sin and Repentance, the later ones pointing out the peril of delay, etc. Possibly it may be found useful sometimes to begin a Mission with three or four Sermons on some such subject as "The Prodigal Son," with the view of inducing those present on the first Sunday to continue their attendance. But we ought always to remember that at each Service there will be some present for the first time and some for the *only* time, so that, whatever its connection with the rest, each

Sermon ought to be in itself a complete appeal to the sinner to come to the Saviour. The method which seems the best is that of putting the same simple Gospel message into every Mission Sermon, while at the same time varying the form of the message, so that even if a person attends but one Mission Service he has at least heard the Way of Salvation plainly described. It is recorded of one of my predecessors, the saintly Dr. Marsh, first Rector of St. Thomas', Birmingham, that he frequently urged upon his brother clergy that no Sermon, on whatever subject, should close without the Way of Life being plainly set forth. "There might be one present," he said, "whose last or only opportunity it would be to hear 'the faithful saying, that Christ Jesus came into the world to save sinners.' " If this is important in our ordinary sermons, how much more so in the Sermons preached at a Mission!

Illustrations.

The Mission Sermon should be couched in language as simple as possible, and should be well-furnished with illustration and incident, which gain immensely in force when drawn from the Missioner's own experience. It will be constantly found that some simple comparison, or the story of another's spiritual experience, will be the means of bringing light to some seeking soul, which till then had been in darkness and unable to see clearly.

CHAPTER VI.

THE MISSION : THE AFTER MEETING.

After Meeting.

We now approach the most difficult and at the same time the most important part of the whole Mission. Never will the true Missioner feel more deeply his own utter weakness and inefficiency, never will he need more the guidance and help of God the Holy Ghost than during the After Meetings of a Mission.

Methods.

Methods of conducting After Meetings are very various, and even Canon Aitken, with his vast experience, has declared his inability to speak of any one method as decidedly the best. The most, therefore, that can be done, is to describe some of the methods which experience has proved to be the most useful. But two methods may at once be set aside. First the method of Instruction in which a second address is given on some aspect of the spiritual life, or on different points of doctrine and practice, as if all present were Christians; the other, the method of Indefiniteness, which simply consists of another sermon, concluding with a hymn sung kneeling, and then the dismissal of the whole congregation, without

any attempt at personal work, except perhaps a general invitation to anyone who chooses to remain behind for an interview with the Missioner, an invitation which few, if any, are likely to accept.

Object of After Meetings.

The fact is that the true method of conducting an After Meeting must proceed from a comprehension of its true object, and that object can only be this—
TO LEAD SOULS TO IMMEDIATE AND DEFINITE DECISION FOR CHRIST. The Mission Service is, as it were, the throwing out of the Gospel net, the After Meeting is the drawing in of the net, when those on whose hearts the Holy Spirit has been working during the preceding Service may be led in sincere repentance and humble faith to the Saviour's feet, there to obtain His full and complete salvation. But even here methods vary as to the best means of drawing in that net with its precious freight of immortal souls.

Character of After Meetings.

Up to a point After Meetings which have this end in view are conducted in much the same way. At the close of the Mission Sermon, in place of the usual Ascription, the Missioner calls his hearers to prayer, and offers a short extempore prayer himself, after perhaps a brief period of silence. He then gives out a Hymn, and asks any who do not desire to remain for the After Meeting to leave the Church as quietly as possible during the singing of the earlier verses. Some Missioners, during this Hymn, come down to the Chancel step to conduct the After

Meeting, others prefer to do so from the pulpit; some, again, prefer to wear the cassock only for the After Meeting, which certainly gives the Missioner somewhat more freedom, while others prefer to remain robed. If the Church has side aisles it will be well, during the last two verses of the Hymn, to ask those remaining in the side seats to find places in the central part of the Nave, while care must be taken that all cross-seats in transepts or elsewhere are vacated, or some anxious persons may be deterred from decision by the feeling that they are being watched; during the After Meeting, no one but the Missioner should face the congregation. The Hymn being ended, the After Meeting will probably open with another brief extempore prayer by the Missioner, after which he will give a short Address. This Address should *not* be in any sense a "Sermon," but rather a brief "talk" of the simplest kind as to how a seeking soul may then and there find salvation in Christ, and it is just here that some illustration from the experiences of other seeking souls will often prove of immense help to some anxious listener. The Address ended, there will be another prayer, with possibly a short time for silent prayer.

Appeal for Decision.

So far, After Meetings run on much the same lines, but it is as it approaches the crucial point of the personal decision for Christ that methods begin to differ. The most direct method, and the one which my own experience goes to prove is the most fruitful, is to request the congregation, at this point, while still

kneeling, to sing a carefully chosen and appropriate Hymn, very softly and solemnly, often pausing between the verses while the Missioner speaks a few quiet words of appeal, those who desire to decide for Christ that night being asked to make some outward sign of that decision during the Hymn. Such may be asked to rise and pass into the vestry or some adjoining room, or to come into the Chancel and kneel at the Communion rail, or to rise to their feet for a moment, then kneeling down again. But personally I think that it is sufficient to ask that the hand may be raised above the head for a moment ; it serves its purpose of being a definite sign of decision, and of communicating that decision to the Missioner, without being quite as "hard" to carry out as the other methods often are to many persons. Sometimes it will be found that this outward confession is easier to make if during the first verse of the Hymn some who are already Christ's be asked to make the same sign, as a confession of Him and a help to others, for whom it often serves to "break the ice," as it were ; but care must be taken to explain that *all* Christians present are not being asked to do this, or some unconverted persons will be tempted to make the sign for fear anyone should guess their real condition. When the Hymn is concluded, there should be a closing prayer, including a thanksgiving to God for any who have signified their decision, followed by the Benediction. When all have risen from their knees, the Missioner should then ask all who made the specified sign,—*and* any others who did not do this but desired to do so,—to remain in

their seats until they have received a Decision Booklet or Card, while he proceeds to the Church door to shake hands with those who are leaving. The work of dealing with those who remain is described in the following chapter.

I may say here that many experienced Missioners disagree with any method which asks for any such outward sign as I have mentioned, but I must confess that I fail to understand this objection. In many cases the raising of the hand has carried with it the real decision for Christ where, except for the request for such a visible sign, the decision itself would have been put off to "a more convenient season"; the open confession thus made has brought strength and blessing to many a soul; it gives one the right to approach the person concerned and affords an opening for a definite conversation on spiritual things; and very few, if any, are offended by the request for such a sign. Indeed, the request is far less likely to offend than if people are personally spoken to, or "button-holed," without their having first given any such indication of their desire for spiritual help as the raised hand signifies, while no one who has done this could possibly resent a friendly word of enquiry as to his spiritual condition. In any case, at a Mission one can hardly be too definite, and it is far better to err in that respect than that some soul should let slip its great opportunity because we did not like to urge people to take a visible step and make a definite sign of decision.

There are, however, other methods by which the same end is sought, and these may well be described

in the words of those who have used them. But one method is certainly to be deprecated, in which the Choir and people sing kneeling a number of Hymns in succession, while the Missioner and his helpers "prowl" about the Church, entering pew after pew and asking those who are kneeling there questions about their spiritual state. Not only is such an After Meeting tiring and lengthy, but the furtive watching of the interrogators' movements is not conducive to devotion and earnestness, while many persons regard—and one feels justifiably so—such unsought enquiries as a personal intrusion.

One most experienced Missioner writes :—"Where a room in close proximity to the Church is available, I adopt one of two courses ; either I invite those who are anxious to retire thither with me, while I request those not needing help to remain in Church and pray for the anxious, and also listen to an address from my Assistant Missioner on some practical point in spiritual life. Or I reverse the process, asking those who remain only out of sympathy and to pray for others, to retire to the adjacent room to pray and hear such an address, while those who are really anxious are asked to remain in the Church."

Another writes :—"I bid those who can honestly do so to take a Decision Card from me as I pass down the aisle during the quiet singing of some carefully-chosen Hymn. In giving out the closing Hymn I ask all who have taken the Card to remain, and then I, or one of the workers, speak to each personally."

Another writes :—"After the second Address, very short and solemn, I ask for decision. We sing a

hymn softly on our knees, and during this the General Congregation are asked to withdraw quietly, while those wishing to ask any questions can remain in prayer. A few praying people should be secured to remain and help in prayer; their presence gives encouragement to the anxious to remain, who would rise and leave if they found they were *alone* in the emptying Church."

And yet another:—"Sometimes I ask those remaining to repeat with me some simple form of acceptance of Christ, asking that none will utter the words unless in the most dead earnest. Then I say, 'Now I am coming to the door. I will button-hole nobody, but I shall hold these (Decision) Cards in my hand. If you care to take one and sign it—do so. I only ask that you intimate to me, on the form provided, at the end of the Mission that you have done so.'"

This last method may, I think, well be adopted *in addition* to the request for such a sign as raising the hand. Some who are too timid either to do that or to remain behind, may yet take a Decision Booklet at the door. But the condition of communicating the fact of its signature to the Missioner at the close of the Mission should be made very clear.

Solos.

I may just add that instead of a Hymn sung kneeling a simple Solo may sometimes be introduced with advantage, and if it has a refrain which can be sung very softly by the Choir and Congregation all the better. Or it may be introduced earlier, at the close

of the Mission Sermon. But whenever it is sung, the idea of listening to a performance must be dispelled, and for this purpose the Congregation should be requested to kneel, and listen as to a message from God. The great essential for a Mission Solo is the right soloist ; for this work is needed a truly consecrated singer, one whose voice will fill the Church, and one who can sing so clearly that every *word* is "understood of the people." There are not many singers who fulfil these three conditions, but unless such can be found no Solos should be used. Even where such a soloist is available, a Solo should not be sung every evening, but an occasional one will be found a mighty power for good. Some simple and suitable Solos are :—

"Lord, bring some wanderer home to-night" (1s. per 100 from Curwen and Sons, 24, Berners Street, W.).

"O make me understand it" (6d. per dozen from John Bateman, 27, Paternoster Square, E.C.).

"Going away unsaved" (1s. 9d. per 100, from the Author of this Book).

"Nothing to Pay," and "Is it Nothing to You?" (Hymns of Consecration and Faith, Nos. 499 and 561).

"Why Not Say Yes?" ;—"Why Not Now?"—and "God is now willing" (Alexander's New Revival Hymns, Nos. 27, 85 and 111).

Time for After Meetings.

The question is sometimes asked, "Should the After Meetings and appeals for decision begin on the

first day of the Mission, or should they only be introduced after two or three days?" I know that opinions differ, but I personally feel most strongly that nothing is lost and much may be gained by going straight to the point from the very first. The two Sunday Evenings are the two greatest opportunities of the Mission; it appears to me a real mistake to lose the first of these, and the Mission time is too valuable to be wasted. I should certainly say, "Hold an After Meeting every night, and appeal for decision from the very first."

CHAPTER VII.

THE MISSION : PERSONAL WORK.

Personal Dealing.

The After Meeting has now closed, the appeal for decision has met with definite response, the Missioner has shaken hands at the door, while those who have signified their desire to accept the Saviour are still seated or kneeling in their pews. The time has now come for that most delicate, but most necessary task, the Personal Work, the Dealing with Individual Souls.

The Need.

The only comment I would venture to make on the various methods of conducting After Meetings, described in the previous chapter by the kindness of other Missioners, is that unless the After Meeting leads up to this subsequent Personal Work it has missed its mark and its method is mistaken. For experience continually shows that numbers of persons do really desire to decide for Christ, and are ready to signify that decision, but are yet so uncertain of the way in which they can obtain pardon for sin and power to lead a new life, that except for Personal Work they would go on in the darkness still.

The Missioner may describe from the pulpit the Way of Salvation so clearly, that it seems to him impossible any person should fail to understand it, and numbers may signify their decision to accept Christ as their Saviour, but a personal talk will reveal the fact that many, probably most, of these are still not "clear," each one has a different difficulty or obstacle that no sermon has touched or removed, and the only way by which these souls can be brought out into the light is by a personal conversation.

And to this Personal Work the After Meeting is by far the best means of approach. It is true that some persons will seek the Missioner at the time appointed for interviews, but nothing like the number who will remain for this purpose every evening, if the After Meeting be wisely and carefully directed to this end.

After-Meeting Workers.

If any number of such anxious, seeking souls remain in the Church for a personal talk, it will be obviously impossible for the Missioner himself to deal with each one. The work is so tremendously important that it cannot be hurried over, one specially "hard" case may take a very long time, so that the Missioner cannot be sure of personally interviewing more than two or three anxious enquirers on one night, without keeping them to an undesirably late hour. But if the suggestion made in the first chapter (page 8) has been carefully carried out, he will have, beside his own Mission Staff and the

Parochial Clergy, a little band of men and women prepared and ready to take their share in the work of dealing with anxious souls. Let me say here that inexperience should not be allowed to hinder any who are true servants of the Lord Jesus, and have a clear knowledge of the Way of Salvation, from helping in this task. Their very sense of unfitness may prove them to be the fittest, and there is no happier result of a Mission than when it leaves behind some who had been Church workers for years, but had never tasted the inexpressible joy of leading a soul to Christ, until they tremblingly undertook this special Personal Work. The Missioner should make a point of meeting this band of Workers on the first Saturday night, after the Reception Service, explaining his methods to them, giving them some hints as to Personal Dealing with souls, and assigning them various seats in the Church so that a section of the After Meeting comes under each Worker's observation. They should be instructed to watch carefully for any sign of decision in their particular sections of seats, and as soon as the congregation rise from their knees at the close of the After Meeting, if any such sign has been made, to at once make their way to the persons concerned, and speak to them; in this way many will be got into touch with who would otherwise have been too shy to remain.

With the exception of the Clergy, it should be the rule for the Workers only to approach those of their own sex; young Workers should avoid speaking to persons much older than themselves; and it is a necessary if unwelcome fact to be borne in mind

that many persons resent being addressed by those whose social position is obviously lower than their own. Should the Worker find several persons in his special section who have signified decision, he may well say a brief word to each, asking them to kindly wait for a few minutes, before settling down to the case with which he feels he ought to begin. Often two or three such persons will be found sitting together; in that case one of them should be asked to accompany the Worker to an empty seat some little distance away; seeking souls should always be dealt with alone, although the case of a husband and wife, or of two very close friends, may sometimes be an exception; but the suggestion of dealing with both at once should come from them, not, as a rule, from the Worker. While such Personal Work is proceeding care must be taken that the Church is perfectly quiet; conversations at the doors, collection of books, turning out of lights, etc., must be strictly prohibited until the last inquirer has left the building.

Equipment of Workers.

Each Worker must be equipped beforehand with, first, a Bible. It may not *always* be necessary to use a Bible, but it should always be at hand in readiness if required, and the Worker should be able to turn at once to a few of the simplest texts suitable for anxious souls.

Decision Booklet.

Next, the Worker must have some Decision Cards or Booklets. I may, perhaps, venture to say here that I have found great difficulty in obtaining the

kind of thing which I think is needed. A brief Card, just recording a Personal Decision, does not meet the case. Something is wanted, in my judgment, which puts the Way of Salvation clearly, not too briefly nor at too great length, and which can form the *basis* of the conversation between the Worker and the enquirer. It is far better for the Worker to have something to "go upon," and the enquirer will be much more helped when the conversation centres round the Booklet.

The Decision Booklet issued by the Brothers Wood was the best I could find, but it is, of course, only intended for undenominational work. Recently I drew up a Decision Booklet* which meets the need I felt, the Brothers Wood most generously allowing me to make use of a portion of their Booklet for the purpose.

The Decision Booklets are best distributed by the Missioner himself, when he returns from the door, but the Worker should always have several for use, and in any case it is easier to talk to a person on the subject when each has a Booklet instead of both looking over one.

Mission Worker's Form.

Thirdly, the Worker must have the means of recording the name and address of the enquirer, which must never be omitted; a Worker's book, with space for such entries, is published by Messrs. J. F. Shaw and Co., 48, Paternoster Row, but I

* A specimen copy of this Decision Booklet will be gladly sent on receipt of a stamp by Rev. W. J. L. Sheppard, St. Thomas' House, Edgbaston, Birmingham.

personally prefer the use of a separate Mission Worker's Form,* locally printed, for each case, as these can be handed in to the Missioner or his Assistant each day, a much better method than for each Worker to give in a list of names at the end of the Mission.

Hints to Workers.

The description of the methods of dealing with various individuals according to their needs lies outside the scope of this little work, but no better helps will be found for those who undertake this most responsible task than those mentioned in the first chapter; Canon Aitken's book is especially valuable. I would only add these brief suggestions to the After-Meeting Worker:—

Do not waste time by endeavouring to convince the sceptical, or satisfy the merely curious. The After-Meeting work is only for truly anxious souls. If a person's heart is evidently not really touched, leave him courteously and approach someone else.

Remember that a *knowledge* of the Way of Salvation is not enough,—the sinner must come personally to Christ. You cannot do this for him, but your object must be to lead him to do it.

Do not, if possible, leave an anxious person until he is quite clear as to his sins being forgiven, and is able to kneel with you and thank God for this.

If a case presents any serious difficulty call the Missioner or one of the Clergy to your assistance.

* For specimen of Mission Worker's Form, see Appendix, p. xxviii.

CHAPTER VIII.

THE MISSION : THE THANKSGIVING SERVICE.

Thanksgiving Service.

THE Thanksgiving Service which is at once the climax and the close of the Mission, calls for a special description. It is most important that it should be very carefully thought out, and every detail arranged beforehand, for when properly carried out it is one of the most impressive Services conceivable, and will leave its mark on the minds and memories of those present for years afterwards. There are, doubtless, various methods of conducting a Thanksgiving Service, as of the other Services of a Mission, but I propose to describe only the one I know the best.

Preliminary Papers.

The preliminaries to this Service must be taken in hand in the middle of the first week of the Mission. Two papers should be prepared and printed, one a Mission Question Paper,* which aims at securing practical results from the Mission, and the contents of which vary according to the character of the ordinary Parochial organizations; this paper

* For specimen of Mission Question Paper, see Appendix, p. xxxiv.

may well close with a declaration to be filled up by any who may have signed the Decision Booklet although they have not been personally interviewed; the other a Request for Thanksgiving Paper,* for filling up by those helped at the Mission with a definite statement of the blessing received. These two papers should be folded together, and given to every adult who is present at any of the Services on the second Sunday, and should also be obtainable after every Service onward to the close of the Mission. The Missioner, in giving out his notices on that Sunday, should carefully explain the use of these papers, asking the people to pray about them and place them, when filled up, in his Box *before* any Service on Thanksgiving Day. No names should be written on the Requests for Thanksgiving, and the people should be carefully reminded to tear off the little slip at the bottom of this paper, and *not* to put it into the Box, but bring it to the Thanksgiving Service and keep it until asked for.

Memorial Card.

Then there is the important matter of the Memorial Card, which must be prepared in good time for the Thanksgiving Service, especially if, as many Cards do, it requires the signature of the Missioners and Clergy. Nearly every Missioner has his own particular Card; some prefer them large enough to frame, others small enough to keep in the Bible; some like them to contain the leading texts of the Mission Sermons, others certain Resolutions to be

* For specimen of Request for Thanksgiving Paper, see Appendix, p. xxxv.

signed by the recipient. I only venture to give a specimen of the Card* which I prefer to use, and to urge that, whatever its form may be, it should be *well* printed; it is a great mistake to present a poorly-printed, cheap-looking Card at the close of a Mission. The children should have a special Memorial Card* of their own, given out at their own Thanksgiving Service. Mr. R. Jackson, Commercial Street, Leeds, publishes some nice Cards for children.

Holy Communion.

There remains the question as to whether the Thanksgiving Service should close with the Holy Communion or not; after trying both methods I have come to the conclusion that it is best on Thanksgiving Day to have Holy Communion early—very early if necessary—and after the Morning Service, but not at night, for although it does form a most beautiful close to a Mission, it has the two very serious disadvantages of so lengthening the Service that a considerable number will be unable to remain, and also of preventing the Missioner from personally bidding farewell to any but the Communicants. The Thanksgiving Service itself, commencing at 8 o'clock, will probably not close before 10 or even 10.30 p.m.,—to add the Holy Communion Service at that hour is obviously unadvisable.

Character of Service.

The best Form of Thanksgiving Service will be found in Canon Aitken's Mission Liturgies, its only drawback being the direction to read the Requests

* For specimens of Memorial Cards, see Appendix, pp. xxxvi-xxxviii.

for Thanksgiving immediately after the opening Hymn; this is much too soon, for there are always a number of late comers who place their Requests in the Box as they enter, and if this direction is followed these will not be read at all.

Distribution of Cards.

Otherwise the Form of Service is excellent, and after the Lesson at its close, the Missioner should announce the distribution of Memorial Cards, which should be limited to those who have received real spiritual help during the Mission. Some Missioners, I believe, sit in the Vestry at specified hours for the purpose of giving out these Cards, a plan which enables them to get a few minutes' talk with each applicant, but I personally prefer to make the distribution of the Cards a feature of the Thanksgiving Service. The Churchwardens and Sidesmen should have the method of procedure carefully explained to them beforehand, and the Missioner should request those desiring Cards to come up to him, as directed by the officers of the Church and in the order arranged previously with them, *bringing with them* the little slips, torn from the Request papers, and bearing their names and addresses. Two of the Parochial Clergy, or other workers, should be seated at two small tables at the entrance to the Chancel to receive these slips, *or* to write down the names and addresses of any recipients of Cards who have come unprovided with slips. This may seem a needless piece of machinery to some, but the object is to ensure obtaining a complete list of those receiving Memorial Cards, for it will be found that

some of the recipients are persons who had not been got into touch with or known to have been helped at all, and this list will enable the Parochial Clergy to approach them and help them afterwards. Some Missioners distribute the Cards at the Chancel step, but a far better way, even if less expeditious, is to direct the recipients to kneel at the Communion rail (the Cards having been laid on the Holy Table before the Service), the Missioner addressing a few words of encouragement and blessing to each one as he puts the Card into their hands, the recipients then passing back to their seats, while others take their places; the reverent attitude, the eager faces, the tearful eyes, the broken words of thanks on such an occasion make up a scene that is touching in the extreme. While this is taking place a succession of Hymns, given out by one of the Parochial Clergy, should be sung by Choir and Congregation, all of course standing. When the people have received their Cards, the Choir should come forward for theirs, then the Church officers, and the Parochial Clergy last of all.

Collection.

The distribution of Cards completed, there should follow the Collection of Thankofferings, also during the singing of a Hymn; these Thankofferings will be increased if Thankoffering Envelopes are placed in the seats on the previous Sunday and following days.

Reading of Requests for Thanksgiving.

During the Collection the Missioner proceeds to the pulpit, and after the Hymn is ended asks the

Congregation to take their seats while he reads aloud the Requests for Thanksgiving, or as many as possible, for often in a successful Mission it is impossible to read all; it is well for him to pause after every ten or twelve Requests, while the Congregation make some such response as "We praise Thee, O God!" and at the end all should rise and sing the Doxology. Then follows the last Sermon of the Mission, addressed, of course, mainly to the converts and others who have been blessed. It will be found an excellent plan on this occasion to preach on the Memorial Card itself, if suitable, as many will have it in their hands, and the messages linked with it will long be remembered.

Confession of Christ.

At the close of the Sermon I am convinced that it is of the greatest value to ask for an open confession of Christ by those present who are able to make it. The method I would suggest is, after a brief explanation of what is going to be done and a reminder of Christ's claim for our confession of Him, to ask the whole Congregation to kneel, and then to first invite all who have decided to accept Christ as their Saviour *during the Mission* to rise to their feet; the Missioner then asks those who rise to repeat aloud after him some such declaration as—"I have taken the Lord Jesus as my Sin-Bearer, Saviour, and Sovereign," and then offers a brief thanksgiving to God for those saved souls. Sometimes it may be well to pause here, and make a last appeal to any unconverted souls present to indicate their decision

by rising and joining those standing already ; such an appeal often bears fruit. The Missioner then asks all others, whom God has blessed through the Mission, to also rise, and he thereupon thanks God for them also. Finally he calls upon the whole congregation to stand and sing, "All hail the power of Jesus' Name." The thrilling effect of those sublime strains, sung at such a moment, and from such overflowing hearts, must be heard to be understood. It is the climax of the Mission ! And no one can estimate the strengthening power brought to the souls just won for Christ by that open confession of their Lord in the midst of their own Church and Congregation.

Closing Words.

After the Hymn the Congregation will resume their seats while the Missioner adds any personal words of thanks and farewell which he desires to say, and then as the people kneel the Missioner, still in the pulpit, commends them to God in prayer. If the Incumbent desires to say a word of thankfulness to God, or to give any special charge to his flock, it should be done at this point, while the Missioner leaves the pulpit. Then comes the closing Hymn of the Mission, for which there is none so beautiful as—"With the sweet word of peace we bid our brethren go,"—and then from the Holy Table the Missioner pronounces the Benediction, afterwards passing to the door of the Church to receive many a loving hand-clasp and many a grateful farewell as the people pass out from the great Thanksgiving Service which ends their Parochial Mission.

CHAPTER IX.

AFTER THE MISSION.

After Work : Organizations.

LITTLE definite suggestion can be made for the following up of the Mission, because this depends so much on the condition of the Parochial organizations. These should be supplemented now if necessary ; for instance, if there is no Parochial Prayer-Meeting it should be *at once* established ; or Bible Classes should be formed if non-existent. Some method may also be adopted for keeping the After-Meeting Workers together, so that they may not cease to be soul-winners for Christ.

Converts.

The Converts must especially be looked after. If the children, who professed decision, have not been interviewed personally, this should be done at once, and the genuine converts should be banded together in a Scripture Union or a Children's Guild. The adult converts should be the special care of the Parochial Clergy ; the example of a certain Incumbent may well be followed, who immediately after the Mission sent out a lithographed letter to each person, expressing his thankfulness to know of the

blessing they had received, expressing his earnest wish to be of help to them, and asking for the favour of a reply stating the day and hour when each would be able to call upon him at the Vicarage. Sometimes a Class may be formed for instruction in Christian life and doctrine, or to study some devotional book in addition to the Bible. Of course all unconfirmed adult converts should be prepared for Confirmation as soon as possible.

Mission Service.

It will be well for the Incumbent for some little time to hold a Mission Service on Sunday evening once a month, when the Mission Hymn-Book should be used, and an After Meeting, on the lines of those of the Mission, be conducted by himself. It is quite likely that several souls "wounded" at the Mission, but still undecided, will be gathered into the Kingdom.

Special Sermons.

The Incumbent may also find it a real help to his people if he preaches a course of Sermons on some Mission subject, such as "God's Calls and Men who obeyed them," taking such characters as Abraham, Moses, Samuel, David, the Apostles, etc., and teaching lessons from them which cannot fail to help those who themselves have recently heard and obeyed God's Call.

Missioner's Re-Visit.

Later on, after an interval of some months or even of a year, there will come the Missioner's Re-Visit,

when for two or three days he will hold special Services, "confirming the souls of the disciples," and finding his own soul strengthened and refreshed by the proofs of the permanent blessing received from God through him during the Parochial Mission.

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HANDBILLS, LETTERS, CARDS, POSTERS,
ETC.

Holy Trinity, Anerley.

OCTOBER 29th to NOVEMBER 8th, 1911.

PRAYERS FOR THE MISSION.

Please pray daily for the Mission. The accompanying Forms may prove a help.

I.

FOR THE MISSION GENERALLY.

(FOR FAMILY AND PRIVATE USE.)

ALMIGHTY GOD, Heavenly Father, we humbly and earnestly ask Thy blessing on the Mission that is to be held in this place for the extension of Thy kingdom, and the winning of souls to Thy Son. Oh, bring many out of darkness into light. Visit them with Thy salvation. Open their eyes that they may see their God. Give them a deep repentance, a simple faith, and a hope that needeth not to be ashamed. Convert the impenitent; raise up the fallen; strengthen the weak; give more grace to the faithful. Oh, pour out Thy Spirit on Thy Church, that there may be more holiness, more self-denial, more love among us; and may all be done after Thy will and to Thy glory, through Jesus Christ, our Lord. Amen.

II.

FOR THE MISSIONERS AND THE CLERGY OF THE PARISH.

(FOR FAMILY AND PRIVATE USE.)

O LORD, our God, merciful and true, a just God and Saviour, sanctify, prepare, and strengthen in body and soul Thy dear servants our Missioners, who, out of love to Thee, come to preach Thy Word in this place. Mightily endow them with the gifts of the Holy Ghost. Give them a holy tenderness for souls, much discretion, great boldness, faith in the power of Thy Word, acceptableness with the people, living sympathy, and let not their message be in vain. And to our Pastors give wisdom and perseverance to gather up the fragments that remain, that nothing be lost, and much of Thy grace and power for themselves. We ask all these mercies for Jesus Christ's sake. Amen.

III.

FOR THE PERSONAL NEED OF THE INDIVIDUAL SOUL.

(FOR PRIVATE USE.)

O MERCIFUL and all wise Father, Who knowest the secrets of my heart, and the sins both of my nature and my life, give me all the blessing I so greatly need during the Mission. Bless others, but do not forget to bless me. Help me to conquer my besetting sins, especially *

Give me, by the grace of Thy Holy Spirit, these gifts of grace which my soul longs for *

Bring me nearer to Thee. Clothe me with humility. Use me for the good of others; especially give me a tender conscience and an obedient will at this time, and keep me in the love of God unto Eternal Life, for Jesus Christ's sake. Amen.

* Fill in here what is desired.

IV.

SPECIAL INTERCESSION FOR RELATIVES OR FRIENDS.

(FOR PRIVATE USE.)

O BLESSED SAVIOUR, to Whom of old Andrew did bring his brother Simon, that Thou mightest choose and take him for Thine own, do not despise or reject me, if at this special time of Thy visitation, I lay before Thee these souls so precious to me :—*

Thou hast died for them. Thou art in heaven for them. All things are possible with Thee. I can only plead with Thee for them. Oh, convert, pardon, save and sanctify them, in Thine own way, Lord, and in Thine own time. But, oh, make Thy way powerful, and let Thy time be now ; and to Thee shall be all the praise. Amen.

* Here insert names.

PREPARATORY QUESTION PAPER.

To the Parishioners and Congregation of St. Clement's.

MY DEAR FRIENDS,

Let me earnestly and affectionately ask each one of you to help in the coming Mission :—

- (1) By earnest and continual Prayer.
- (2) By personal service, in some of the ways suggested in this paper.

Will you all carefully read these suggestions and pray over them, and then answer them as God shall lead you ?

A great opportunity is offered us in this Mission of helping one another, and of receiving in our own souls and lives a definite Blessing from God.

Let not one of us suffer this opportunity to pass by unheeded, but let us gladly avail ourselves of it.

Will you place this paper in one of the Special Mission Boxes in Church on Sunday, January 7th or 14th, or return it to me at the Vicarage not later than January 15th ?

Believe me, Your sincere Friend and Pastor,

E. HARWOOD COOKE.

PLEASE
ANSWER
HERE.

1. I am willing to distribute Notices and Leaflets at a number of houses during the Six weeks before the Mission.

2. I am willing to be a Mission Visitor during the Mission.

This work is to visit daily during the Mission, and with reference to any special cases.

3. I am willing to join the Mission Choir.

Practices will be held on Wednesday evenings, from 8.50 to 9.30, at the close of the Service.

4. I am willing to display.....
Mission Bills.

These Bills will be of various sizes, suitable for Windows, Walls, or Boards.

5. I am willing to help in Open-air Work.

This will depend largely on circumstances, and will consist of singing in various roads, announcing the various Mission Services, and giving printed and verbal invitations.

6. I am willing to help at the Special Children's Services.

It is proposed to hold these daily at 4.45 p.m.

7. I am willing to give some time for Secretarial Work at St. Clement's Schools.

This is to fold circulars, address envelopes, etc., at times to be arranged, during the weeks before the Mission. Please say whether morning, afternoon, or evening is most convenient.

PLEASE
ANSWER
HERE.

8. I am willing to give, for the use of the
Congregation.....copies of
the Mission Hymn Book, at 3d. each.

I am willing to give, for the use of the
Mission Choirs.....copies of
the Mission Tune Book, at 1/6 each.

The Church Parochial Mission Hymn Book will
be used.

9. I will do my best to attend one or both
of the Daily Prayer Meetings during
the Mission.

These will be held in Church at 7 a.m. and 7 p.m.

10. I will pray daily for the Mission.

11. I will, as an offering to GOD, keep free
from Social Engagements the fort-
night from Saturday, March 9th, to
Wednesday, March 20th.

Name

Address

.....

HOLY TRINITY, ST. MARYLEBONE

MISSION

MARCH 8 to 18, 1908

SERVICES

SUNDAYS.

- 11 MORNING PRAYER. Preacher, The MISSIONER.
 3 CHILDREN'S SERVICE Address by the CHILDREN'S MISSIONER.
 4 MEN ONLY. Address by the MISSIONER.
 7 MISSION SERVICE
 Preacher, the MISSIONER.

WEEK-DAYS.

- 12 ADDRESS By the Missioner.
 3 MEETING FOR WOMEN in the Church House, conducted by the Lady MISSIONER.
 6 CHILDREN'S SERVICE Address by the CHILDREN'S MISSIONER.
 8.30 MISSION SERVICE
 Preacher, the MISSIONER.

For the Hours of the Holy Communion and other information see Small Bills.

ST. CLEMENT'S MISSION

March 9th to 20th

MISSION SERVICES:

SUNDAYS—10.30 a.m. & 6.30 p.m.

WEEK-DAYS—11 a.m. & 8 p.m.

On SATURDAY, March 16th, LANTERN SERVICE at 8 p.m.

**SPECIAL SERVICES FOR
MEN, WOMEN, AND CHILDREN**

(FOR PARTICULARS SEE SERVICE LIST.)

MISSIONER:

REV. W. J. L. SHEPPARD, M.A.

**THE MISSION CHOIR WILL SING
BEFORE SERVICE EACH EVENING.**

BOOKS PROVIDED. ALL SEATS FREE.

A HEARTY WELCOME TO ALL.



ST. PETER'S CHURCH.

COME TO THE

TEN DAYS' MISSION

JANUARY 19th to 29th.

Services on Sundays: 11 a.m. and 7 p.m.

Services on Week-Days: 3 p.m. and 8 p.m.

Missioner: The Rev.

W. BRYAN-BROWN, M.A.

ALL ARE EARNESTLY INVITED TO ATTEND.

ST. CLEMENT'S CHURCH MISSION.

Missioner : Rev. W. J. L. SHEPPARD, M.A.

This Mission is **YOUR BUSINESS!**

HAVE YOU ATTENDED TO IT?

COME TO-NIGHT, at 8 o'clock.

ST. CLEMENT'S CHURCH MISSION.

Missioner : Rev. W. J. L. SHEPPARD, M.A.

Have **YOU** been yet?

If not, **COME TO-NIGHT,**

At 8 o'clock.

THERE IS . . .

A SEAT FOR YOU

At ST. CLEMENT'S CHURCH, TO-NIGHT.

COME AND FILL IT!

MISSION SERVICE AT 8 o'clock.

HOLY TRINITY CHURCH, ANERLEY.

MISSION SERVICES

October 28th to Nov. 8th, 1911.

MISSIONER:

REV. W. J. L. SHEPPARD, M.A.

(Of the Church Parochial Mission Society),

RECTOR OF ST. THOMAS', BIRMINGHAM.

Assisted by Mrs. SOMERTON.

DATE	HOUR	SERVICE	PLACE
Sat., Oct. 28th	8.0	OPENING SERVICE and Reception of Missioner	CHURCH
Sun., Oct. 29th	8 a.m.	Holy Communion	} CHURCH
	11.0	Service and Sermon	
	3.0	Service for YOUNG PEOPLE	
	4.0	Service for MEN	
	6.30	Mission Service	
Mon., Oct. 30th	11.0	Prayer Meeting	VESTRY
	11.30	Address on the Spiritual Life	} CHURCH
	3.30	WOMEN'S Service	
	8.15	Mission Service	
Tues., Oct. 31st	11.0	Prayer Meeting	VESTRY
	11.30	Address on the Spiritual Life	CHURCH
	3.30	WOMEN'S Service	MELVIN HALL
	6.0	Children's Lantern Service	MELVIN HALL
	8.15	Mission Service	CHURCH
Wed., Nov. 1st	11.0	Prayer Meeting	VESTRY
	11.30	Address on the Spiritual Life	} CHURCH
	3.30	WOMEN'S Service	
	6.0	Service for MAIDS	
	8.15	Mission Service	

Continued on next page.

Continued from previous page.

Thu., Nov. 2nd	11.0	Prayer Meeting	VESTRY CHURCH MELVIN HALL MELVIN HALL CHURCH
	11.30	Address on the Spiritual Life ...	
	3.30	WOMEN'S Service	
	6.0	Children's Lantern Service ...	
	8.15	Mission Service	
Fri., Nov. 3rd	11.0	Prayer Meeting	} VESTRY CHURCH
	11.30	Address on the Spiritual Life ...	
	3.30	WOMEN'S Service	
	8.15	Mission Service	
Sat., Nov. 4th	6.0	Children's Lantern Service ...	} MELVIN HALL
	8.0	Devotional Meeting and Address	
Sun., Nov. 5th Collections for Church Parochial Mission Society.	8 a.m.	Holy Communion	} CHURCH
	11.0	Service and Sermon	
	3.0	Children's Service	
	4.0	Service for MEN	
	6.30	Mission Service	
Mon., Nov. 6th.	11.0	Prayer Meeting	VESTRY CHURCH MELVIN HALL MELVIN HALL CHURCH
	11.30	Address on the Spiritual Life ...	
	3.30	WOMEN'S Service	
	6.0	Children's Lantern Service ...	
	8.15	Mission Service	
Tues., Nov. 7th	11.0	Prayer Meeting	VESTRY CHURCH CHURCH CHURCH
	11.30	Address on the Spiritual Life ...	
	3.30	WOMEN'S Service	
	8.15	Mission Service	
Wed., Nov. 8th THANKSGIVING DAY	10.30	Praise Meeting	} CHURCH MELVIN HALL CHURCH
	11.0	Holy Communion and Address ...	
	3.30	WOMEN'S Service	
	6.0	Children's Thanksgiving Service ...	
	8.0	THANKSGIVING SERVICE ...	

THE MISSION CHOIR WILL SING EACH EVENING BEFORE THE SERVICE BEGINS.

HYMN AND SERVICE BOOKS PROVIDED. ALL SEATS FREE.

There will be a Box for Requests for Prayer and Letters to the Missioner. Offerings for Mission Expenses may be placed in the Church Boxes.

The Missioner can be seen in the Vestry from 10.30 to 11 a.m., and from 7.30 to 8 p.m. Daily (except on Saturdays and Sundays) and also after any Service

**ST. CLEMENT'S
MISSION.**

**MEN'S
SERVICE**

NEXT SUNDAY AFTERNOON

AT HALF-PAST THREE

SUBJECT :

**“MEN WHO
ARE WANTED.”**

Preacher : THE MISSIONER.

ALL MEN WELCOME.

Urmston Vicarage,

March 4, 1912.

My dear Friend,

In the Coming Mission two Services will be held on the Afternoons of Sunday, March 10th and 17th, at 3.30, for Men Only, when our Missioner will give the Addresses. To these Services I send you a cordial Invitation.

I should be delighted to see every man in the Parish present, no matter to what section of the Church of Christ he may belong. It would be a great sight to see the Church filled with men. The men of Urmston, with an effort, can bring this about. Will you do it?

Please accept this my very hearty Invitation to at least one, and if possible both, of these Special Men's Services.

Your sincere Friend and Vicar,

E. H. Cooke

ONLY

MEN

ONLY

St. Clement's

MISSION.

Will YOU Come

TO THE

MEN'S SERVICE

NEXT SUNDAY AFTERNOON

(March 17th),

At Half-past Three ?

The Missioner will preach.

SUBJECT :—

"MEN WHO ARE WANTED"

YOU are wanted at
this Service !

MEN'S SERVICE CARD.]
Size $4\frac{1}{2} \times 3$ inches.]

MISSION WORKER'S FORM.

Name of Convert

Address

Probable Age If Satisfactory

Date of Conversion, 191.....

Details of Case:

Worker's Name

(Please fill up at home and send in at once.)

MISSION WORKER'S FORM. Size 6×4 inches.]

ST. CLEMENT'S
MISSION,
 March 9th to 20th, 1912.

SPECIAL SERVICES

FOR

WOMEN

ON EACH

Monday, Wednesday, and Friday

DURING THE MISSION,

AT THREE O'CLOCK.

SPECIAL ADDRESSES BY THE MISSIONER.

ALL WOMEN ARE WELCOME.

(By permission of the
 Church Army Lantern Department)



ST. CLEMENT'S, URMSTON.

✧ THE MISSION ✧

March 9th to 20th, 1912.

A LETTER TO THE CHILDREN OF THE PARISH.

DEAR CHILDREN,

You all know of the Great Mission to be held in your Parish Church for Twelve Days next month.

Well, we want you to have your share in the Mission, so nearly every Afternoon there will be Special Services in the Church for you, and we want you to ask Father and Mother to be sure and let you come to **all** of them if they possibly can.

You will be told the hours of these Services in good time, and if Father or Mother like to come with you we shall be glad to see them, but of course the Evening Services are specially for *them*.

Now when there is a Mission like this, not only do the Missioners come to the Parish, but the Lord Jesus comes too in a very special way; of course you will be able to see **us**, and you cannot see **Him**, but He will be there just as really as we are.

Will you look forward to His coming, and will you begin at once to pray every day that when He comes He may bless **you**?

The little Prayer at the end of this Letter will help you to do this; please use it daily.

Your affectionate Friends,

W. J. L. SHEPPARD	} Missioners.
A. P. BIRCH	

Prayer.

○ LORD JESUS CHRIST, I ask Thee to bless me at the coming Mission, with a blessing that shall last all my life. Bless dear Father and Mother, too, and make the Mission a blessing to them, and to everybody in our Parish.

"O come to *my* heart, Lord Jesus,
There is room in *my* heart for Thee,"
For Thy Name's Sake.

AMEN.

BOYS**GIRLS**

COME TO THE MISSION.

You have not been to one before.

COME EVERY DAY.

BRING

OTHERS WITH YOU.

Holy Trinity, S. Marylebone.

MISSION.

EVERY DAY from

Sunday, March 8, to Wednesday, March 18.

Children's Missioner—Mr. H. B. Claxton.

Services for Children.

SUNDAYS 10.30 a.m.

Meeting in the Church House.

3 p.m.

Service in Church.

WEEKDAYS

12.15 to 12.45 p.m. Meeting in the Church House.

6 p.m.

Service in Church.

JESUS says: "COME UNTO ME."

ST. THOMAS' MISSION.

CHILDREN'S SERVICES

CONDUCTED BY
THE MISSIONER.

LANTERN SERVICES

— EVERY NIGHT —

**Monday, Feb. 26th,
Tuesday, Feb. 27th,
Wednesday, Feb. 28th,
Thursday, Feb. 29th,
Friday, March 1st,
Saturday, March 2nd,**

At

7

o'clock.

No Collection. Boxes at the Door.

N.B.—CHILDREN MUST BE OVER 7 YEARS OF AGE.

Parents Welcomed with their Children.

"Thy sins be forgiven thee."—St. Matt. ix. 2.

St. Clement's Church.

My Decision Card.

I have been to the Lord Jesus, and told Him that I am willing to give up sin.

I have asked Him to Forgive all the sins of my past Life, and I Believe that He has done so.

I have Promised to Serve and Obey Him as long as I Live, and I will Pray Daily for His Grace to Help Me to do so.

(Signed).....



The Day on which I thus Came to the Lord
Jesus and Decided for Him was

.....

"Thy faith hath saved thee."—St. Luke vii. 48.

"In Whom we have redemption through His Blood, the forgiveness of sins."—Eph. i. 7.

"Him that cometh unto Me I will in no wise cast out."

St. John vi 37.

How can I serve and obey the Lord Jesus as I have promised to do?

I OUGHT

—To tell my Parents and Friends that I have decided for Christ.

—To ask Jesus to help me to overcome any sin I am tempted to commit.

—To pray to God night and morning.

—To read the Bible every day. (It is best to join the Scripture Union.)

—To attend Church, or a Children's Service regularly.

—To attend Sunday School or a Bible Class.

—To pray, and give what I can, for God's work, especially Foreign Missions.

—To try and persuade other Children to decide for Christ.

—To look forward to being Confirmed, and receiving the Holy Communion when old enough.

ST. CLEMENT'S MISSION, URMSTON.

In order to carry on the work of the Mission, first read this Paper and ask God to show you what you ought to do; then put a **X** opposite the Resolutions you desire to carry out, and place the Paper (with your name and address) in the Missioner's Box at the Church on Wednesday, March 20th.

I intend, by God's help,

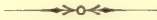
1.—To attend Church Regularly on Sunday Morning	...	Put a X here.
2.—To attend Church Regularly on Sunday Evening	...	.....
3.—To attend Church Regularly on Wednesday Evening	...	.....
4.—To attend a Prayer Meeting if held Weekly	...	.....
5.—To join the Scripture Reading Union	...	.....
6.—To join the Gleaners' Union	...	.....
7.—To be Confirmed	...	.....
8.—To become a Communicant	...	.....
9.—To undertake some work for God	...	.....
10.—To sign the Total Abstinence Pledge	...	.....
11.—To join the Men's Bible Class	...	.....
12.—To join the Church of England Men's Society	...	.....
13.—To join the Young Women's Bible Class	...	.....
14.—To have a Box for Foreign Missions	...	.....
15.—To have a Box for Home Missions	...	.....
16.—To take in the Parish Magazine	...	.....
17.—To begin Family Prayer (and wish for a Book, 2s. 6d. or 6d.)	...	.....

Name

Address

I wish to say that I have signed "Decision." (If you have done so, put a **X** here)

REQUEST FOR THANKSGIVING.



Please write the nature of the blessing received at the Mission for which you desire to thank God, and place this paper in the Missioner's Box before the Thanksgiving Service.

Tear this off here.

If you wish for a Memorial Card please write Name and Address on this Slip, and bring it with you to the Thanksgiving Service. **DO NOT** put this Slip in the Box.

Name.....

Address.....

prayers for daily use.



O GOD, my loving Heavenly Father, I thank Thee for the blessing which Thou hast bestowed upon my soul through the Mission at St. Clement's. I pray that Thou wilt help me never to forget what Thou didst teach me at that time. I ask Thee to keep me, by Thy Grace, ever faithful to Him Whom I have accepted as my Sin-Bearer, Saviour, and Sovereign, the Lord Jesus Christ; to grant me an increasing measure of Thy Holy Spirit day by day; to enable me by His power within me to overcome the sins that so easily beset me (especially the sins of . . .), and to use me in Thy Service that I may win other souls for Thee; through Jesus Christ my Lord. Amen.

DEFEND, O Lord, me, Thy servant, with Thy Heavenly Grace, that I may continue THINE FOR EVER, and daily increase in Thy Holy Spirit more and more, till I come to Thy everlasting Kingdom. Amen.

ST. CLEMENT'S MISSION, URMSTON.



"Thy Word is Truth."

Memorial of the Mission.

MARCH 9th to 20th,
1912.

"BOLD Thou me up and I shall
be safe."

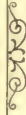
In thankful Remembrance of
The Mission,
and in humble reliance on the
help and guidance of the HOLY
SPIRIT.

I.....

RESOLVE

1. To trust in Christ alone for the forgiveness of sins.
2. To kneel down and pray to God each morning and evening.
3. To read a portion of Holy Scripture every day.
4. To remember that God sees me always, and to watch and pray against the sin that most easily besets me.
5. To attend the Church Services regularly.
6. To receive the Holy Communion at least once each month if possible.
7. To endeavour to win other souls for Christ.

"Be thou faithful unto death."



From your faithful friends,

.....

Missioner.

.....

Vicar.

.....

Curate.

"Remember the Words of
the Lord Jesus, how He
said,"

"Abide in Me, and I in you."

Holy Trinity Mission,

ANERLEY.

OCT. 28th—NOV. 8th,
1911.

"Whose I am and Whom I serve."

Acts xxvii. 23.

I HAVE taken the Lord Jesus Christ as my Saviour and Master during this Mission, and I desire to continue His faithful soldier and servant unto my life's end.

Name.....

Missioner.....

A DAILY PRAYER.

DEFEND, O Lord, me, Thy child, with Thy heavenly Grace, that I may continue **THINE FOR EVER**, and daily increase in Thy Holy Spirit more and more, till I come to Thy everlasting kingdom. *Amen.*

For Use at Parochial Missions, Confirmation Classes,
Special Services, After Meetings, etc.

“DECISION”

By the Rev. W. J. L. SHEPPARD, M.A.

A Decision Booklet on Church Lines, clearly and concisely describing the Way of Salvation, with space for the record of personal Decision for Christ.

(By kind permission of Messrs. G. R. H. and F. P. Wood, some portions of their Decision Booklet are incorporated in the above.)

APPRECIATIONS

“I like the little manual of truth much.”—THE BISHOP OF DURHAM.

“I think it is likely to be very useful.”—THE BISHOP OF LIVERPOOL.

“It is the best thing of the kind that I have seen, and ought to be circulated far and wide.”—THE BISHOP OF SODOR AND MAN.

“It is excellent indeed.”—DR. EUGENE STOCK.

“Very complete, and will be very helpful to all young converts. . . . Very useful to *older* Church members.”—LORD KINNAIRD.

Obtainable only from the Rev. W. J. L. SHEPPARD, St. Thomas' House, Edgbaston, Birmingham.

3s. 6d. per 100, postage 4d.

Specimen sent on receipt of penny stamp.

LANTERNS and SLIDES.

A VISIT to our Showrooms would amaze you ;
but WE CAN SERVE YOU satisfactorily for
any day at any distance. None better.



SALE OR HIRE.

Largest Hire Business in the Kingdom.

In addition to slides by the best artists (Tissot, Hoffmann, Hole, Copping, and others), we have hundreds of unique subjects, our own copyrights, for

RELIGIOUS & TEMPERANCE EFFORTS.

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to Missioners.

Open-air Band
Lamps.

Full Catalogue, post free, 9d.

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THE ARMY

AND

THE NAVY

THE







